A PLAINE AND FAMILIAR EXPOSITION ON THE LORDS PRAYER.

Firſt preached in divers Sermons, The Subſtance whereof, is now publiſhed for the benefit of the CHVRCH.

Newly corrected and amended by *Iohn Dod* Miniſter of the Word.

The ſecond Edition.

Humilitie heapeth Honour.

ECCLESIASTES 12. 11.

The words of the wiſe are as goads, and as nailes faſtened by the Maſters of Aſſemblies, which are given by one Shepheard.

LONDON,

Printed by *M. D.* for *Daniel Pakeman*, and are to be ſold at the Signe of the *Raine-bow*, neere the Inner-Temple Gate in *Fleet-ſtreet*,

1633.

A

PLAIN

AND FAMILIAR

EXPOSITION

ON THE WORDS

PRAYER.

226.9
D66p
1635

TO THE RIGHT WORSHIPFVLL HIS much honoured loving friend Mr RICHARD KNIGHTLEY;

grace, mercy, and peace bee multiplyed.

Worthy and welbeloved Sir,

THese Sermons were preached above twenty yeares agoe; and now they are lately printed, without my consent, or knowledge The Printer had no copie from mee, but onely such broken and imperfect notes, as were taken from my mouth by my hearers.

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rers. And therefore because the readers should not bee offended with the errors and mistakings, which they shall finde in the first impr ssion ; and I would not beare the blame of other mens faults: I thought it now my best way, to amend the things that are amisse in the printed Treatise, according as my age (being eighty yeares old) and manifold occasions otherwise, would permit mee.

I dedicate this booke unto you, that as the Lord is my witnesse, that I pray daily for you by name, and so (by his assistance) I purpose to doe whiles I live: so I must leave some testimony behinde mee to men after my death, (which I continually waite for) of mine unfeined and hearty thankefulnesse, for all your favours and goodnesse to mee and mine.

And

And thus I end, undoubtingly hoping, and earneſtly deſiring, that the Father of mercies, and God of all comfort, will performe this his gracious promiſe unto you, written Proverbes 21. 21. Hee that followeth after righteouſneſſe and mercie, ſhall finde life, righteouſneſſe, and honour.

Your Worſhips much bound, and ready to bee commanded,

IOHN DOD.

A BRIEFE AND PLAYNE EXPOSITION ON THE LORDS PRAYER.

MATH. VI. IX. &c.

After this manner therefore pray yee: Our Father which art in heaven, Hallowed bee thy Name;
Thy Kingdome come; Thy will bee done in earth as it is in heaven;
Give us this day our daily bread;
And forgive us our debts, as wee forgive our debtors;
And lead us not into temptation; But deliver us from evill;
For, thine is the Kingdome, the Power, and the Glory, for ever. Amen.

OVr blessed *Saviour* in that most excellent *Sermon* of his upon the *Mount*, having taught and delivered many excellent things unto those Multitudes which then followed him: at length knowing how usefull a thing fervent and frequent prayer is for our safe and com-

comfortable passage through this small world to his heavenly kingdome: commeth to informe them of divers things touching this so spiritual and heavenly Dutie. Having therefore in the beginning of this Chapter given divers instructions touching *Almes*: in the next place, hee comes to Prayer.

1. *Giving generall directions touching it.*
2. *Teaching the forme and ground thereof.*

In generall he sheweth them, 1. *what they should shunne and avoid,* [*Hypocrisie*] in divers instances: *Praying, standing in the streetes and Synagogues, to be seene of men*: and then, to *shunne* [illegible] *repetitions.* 2. Like unto a good Physitian or Surgeon, he not onely sheweth the disease what it is; with the danger thereof: *Verily I say unto you they have their reward:* But also hee *prescribeth them the remedy*; quite contrary to the disease: 1. *To enter into their Closet*: 2. *To shut the doore, in secret.* 3. *To flie all likenesse unto these Hypocrites:* (which indeed is a sure remedie to shunne the first occasions of evill) whereunto hee addes a strong moving reason: *For your Father knoweth what things yee have need of before you aske him.*

Now when our saviour had thus made way, in preparing them for this so heavenly, spiritual and necessary a dutie: he in the next place teacheth the right forme and ground of true Prayer; answering unto all our necessities for soule and for body, and that in a substantiall briefe manner. *ver. 9. &c.*

After

After this manner therefore pray yee: Our Father which art in heaven: Hallowed bee thy Name, &c. wherein we have ſet downe;

1. A preface to the Prayer: *After this manner therefore pray yee:*
2. The forme of Prayer it ſelfe, in 6. petitions.
3. The concluſion of the Prayer, which is a thanke-giving, ſhewing alſo ſtrong reaſons for granting of theſe: *For thine is the Kingdome, the Power, and the Glorie, &c.*

Firſt, In *the Preface*; we have 1. *A diſcovery of our Saviours intention: viz.* to ſet downe the ground and foundation of Prayer, *After this manner therefore pray yee.* 2. *A direction how to begin aright.* 1 Not to goe unto Saints or Angels, but unto our heavenly Father: 2. Not to be full of ſelfe-love as to goe alone, but to take in others with our ſelves.

Secondly, In *the forme of Prayer* it ſelfe, wee are preſcribed to aske. 1. In the three firſt petitions, *ſuch things as concerns the glory of God.* 2. In the three laſt, *ſuch things as concerne our owne good.*

Thirdly, In *the Concluſion*: wee have *the reaſons enforced for ſpeeding of theſe Petitions*, very ſtrong ones: becauſe, all abſolute and *Kingly authority, Power, and Glorie is his for ever.* All which is knit up with the aſſurance of Faiths certaintie of ſpeeding well (having thus prayed) in the word, *Amen.*

Summe. But more particularly in the *Preface* wee have ſet downe, *a moſt abſolute preparation unto faithfull Prayer and thankeſgiving*, wherein our bleſſed *Saviour* ſheweth, (if we would aright call upon the name of the *Lord*, ſo as wee and our petitions may be accepted of him, and bleſſed by him)

1. firſt, *how wee muſt ſtand affected towards men*, in this word [*Our*] which giveth us to underſtand that when we put up our ſupplications unto the *Lord* our *God*; we muſt *not onely intreat him, to beſtow good things upon us, but alſo make requeſt for the reſt of his elect*, that he would vouchſafe to be gracious unto them, even as unto our ſelues.

2. Secondly, *how wee muſt bee perſwaded of God, viz.* firſt, *how hee is our Father*, that is, ſuch a *God* as pitteth us, and hath a tender regard of us, who is readie and willing to helpe us in our diſtreſſes, relieve us in all our miſeries, and every way elſe, able to ſhew forth the bowels of a gracious *Father* towards us: whereof, untill wee bee in ſome meaſure aſſured; wee may well utter the words of prayer, but we can never bring a true faithfull prayer indeed before the *Lord*.

And where it is ſaid in the next words, that *God is in Heaven*, the meaning thereof is not, that *God* is ſhut up in that one place, more then in any other: for as *Ieremie* witneſſeth, *Hee fills heaven and earth with his preſence*, the whole world cannot containe him, but he containes it. *For in him wee live, and move, and have our being.* Therefore when he is called, *Our Father in heaven*, it is as much in effect as if hee had beene termed, *Our heavenly*

Ier. 23. 24.

Act. 17. 28.

heavenly Father, (as elſe-where he is) *Math.6.* 32. that is, ſuch an one, as is infinite in *Power, Wiſedome,* and of *All-ſufficiencie* in every reſpect to doe us good, ſo that both of theſe, *viz.* that he is a *Father,* and an *heavenly Father,* are very neceſſary to be knowne and beleeved. For, *if wee bee not perſwaded that hee is our Father, we ſhall not dare with boldneſſe and confidence, to approach unto him: and if wee beleeve not that hee is an heavenly Father, wee ſhall thinke it booteleſſe to depend upon him, and to expect bleſsings from him.* The Evangeliſt *Mathew* being to ſet downe the holy Prayer, ſaith after this manner, Therefore pray you: but in *Luke* it is, when you pray, ſay The difference betweene the Evangeliſts is thus reconciled, that St. *Mathew* makes it a forme or patterne according to which all our prayers and praiſes are to bee directed: and St. *Luke* propoſes it as an excellent and heavenly prayer to be uſed by all Gods ſervants.

What, *Our Father which art in heaven,* implieth. Math.6.9. Luke 11.2.

Whence we learne that the Lords prayer, is both a forme and patterne to guide us in prayer, and a prayer it ſelfe. The reaſon why wee need a patterne is becauſe we are ignorant and ſubject to error, as in all other ſervices of God, ſo likewiſe in this ſpirituall duty of prayer and thankeſgiving; and therefore our Saviour ſets us here a platforme, according to which, all our requeſts and thankeſgivings are to bee framed, that wee may be aſſured, that God will heare us and accept us while wee keepe our ſelves in thoſe limits which God hath ſet us, and offer no ſacrifice to

Doctr.1.

him, but what is appointed by him.

This reproves the Separatists and Schismaticks, which neither allow this to be a prayer, nor yet indure any set forme of prayer; whereas our Saviour appoints this both as a forme of prayer, and a prayer: and in the old Law there were prescribed divers set formes of prayer; *The Lord blesse thee and keepe thee, The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.*

Num. 6. 24. 25. 26.

Likewise, *Thou shalt speake before the Lord thy God and say, A Syrian ready to dye was my father, &c. Looke downe from heaven thy holy habitation; and blesse thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milke and hony.*

Deut. 26. 15.

Vse. This confutes the Papists. Christ would have it to bee a perfect forme to teach us to pray, and they will have it uttered in an unknowne tongue, that one which is unlearned can have no benefit by it. It is an unreasonable thing, to bid one write after a perfect copie, and yet not let him see one letter of it. But they object, though they doe not understand what they say: yet God doth.

Object.

Answ. *Answ.* God appoints us to use words in prayer such as we understand, and the end of our speech is not, to informe the Lord, as if hee were not acquainted with our wants, but only to quicken and stirre up our affections, and to keepe away wandring thoughts and distractions.

Vse 2. To reprove those, who when they are in passion, will

will pray for their owne death, or the hurt of their enemies, or for good ſucceſſe when they goe about ill matters, and praiſe God when they have ſucceſſe in *their ſinne*, as oppreſſors and Vſurers, and gameſters, and the like. Their praiſes and prayers are ſinfull, becauſe they have no warrant from Chriſt in this patterne for them. Zach. 11. 5.

Vſe 2. This inſtructs us, that we labour ſo to underſtand this prayer, as that we may be able to conforme all our requeſts and thankeſgivings thereunto, that ſo wee may anſwer all temptations which ariſe from Satan or from men, that wee have prayed as Chriſt hath taught us; and have offered no ſuit unto him, but what wee have learned from him

Doctrine 3. In that our Saviour doth not binde us to the ſet words of this prayer, but alſo propoſes it as a generall patterne according to which wee may make all our prayers as our ſeverall neceſſities, and occaſions require, ſo that we keepe our ſelves within the compaſſe of it.

1 Sam. 1. 15. 16. It is written of *Hannah*, that ſhee poured out her ſoule unto the Lord, out of the abundance of her meditation; in the 2. chapter 1. 2. 3 4. ſhee poures out her praiſes in particular, according to the ſpeciall benefits received, according to the ſaying of Chriſt; *Out of the abundance of the heart the mouth ſpeaketh:* Mat. 12. 34.

Wee ſee in little children, if they be hungry, thirſty, ſicke or cold, or in any other diſtreſſe, they want no words to make their neceſſitie knowne to their parents: Is it not then a great

shame for them that professe themselves the children of God, to be unable to open their necessities unto him, but only they binde themselves to a few set words which they will not goe from; which many times doe not concerne their present necessities at all.

Poore vagrants being pinched with their wants, when they come to a house where they hope for relieſe, they never want words, though they have no promise of good succesſe, neither will they take any repulse till they have that which they came for. If then wee had but that sense of all our wants which these have of theirs, wee should be more able to make requests to God, then they be to speake to men.

There are none so simple and unlearned, but when any wrong is offered to them that vexes their heart, they have words at will, and when they begin to talke of injuries, they know not when to make an end: Now, if men were as much affected for their sinnes committed against God, as they are distempered with the wrongs which are done to them, they would neither want skill, nor memory, nor words, nor affection to complaine of their many and mighty sins unto God, and to crave pardon for them.

Use 1. Instructs the children of God to bee humbled, and that they bee more fervent and frequent in offering up their particular prayers and praises unto God, according to their speciall occasions. The true cause whereof is not want of learning, or want of wit, but want of sense of our sinnes and

and miſeries, and ſecondly becauſe we want perſwaſion of Gods mercy, and faith in his gracious promiſes of mercy and helpe: for as ſenſe of miſerie makes one deſirous of helpe. So hope of mercy makes one to runne to them from whom hee hopes for reliefe. The like may bee ſayd of thankfulneſſe, that if wee did ſee our owne unworthineſſe, and Gods love and goodneſſe unto us in his benefits, and were affected therewith, wee would bee farre more ready, and more able to offer up the words of praiſe unto him, then we are to render thankes unto men though they ſhould doe never ſo much for us; as it was with *David*, and many other Saints of God.

Inſtructs us to the end, that wee may bee able on any occaſion, to pray unto God, firſt wee muſt not allow our ſelves in any wickedneſſe, for then wee ſhall have no courage to goe unto him in the 66. *Pſal.* 18. *If I regard wickedneſſe in my heart God will not heare mee.* And in the 9. of *Iohn* 31. *God heareth not ſinners.* There is no warrant for ſuch to come unto God, nor promiſe of ſucceſſe with him, nor hope of favour from his hands, ſo long as we favour our ſinnes, and purpoſe to continue in them. Secondly, labour to know our owne ſinfull wants by examining our hearts, and lives by the word of God. Thirdly, acquaint our ſelves with the precepts & promiſes, and lay them up in our hearts, and turne them all into prayer, and ſo wee ſhall never want matter nor words, when we appeare before God in our private prayers.

Uſe 2. Pſal. 66. 18. Ioh. 9. 31.

In

In that our blessed *Saviour* here setting downe a most absolute and perfect platforme of prayer, according to which patterne, the supplications of all *Gods* servants are to be formed and framed, doth strictly enjoyne us to come vnto our heavenly *Father*, and to none other but to him alone; hence we learne;

Doct. 3 That God onely is to be called upon.

That none is to be prayed unto but God alone.

That all prayer must haue warrant and ground from the Lords Prayer.

For howsoever we be not precisely bound unto the words of this prayer, yet wee are tyed to obserue the substance of it: because no petition or thankesgiving can be allowable or acceptable, unlesse it haue agreement with, and ground and warrant from the *Lords* prayer; And therefore in as much as there is no one word contained therein, that may giue the least shew of allowance to put up our petitions unto any beside the *Lord* himselfe, it hence evidently appeareth, that this service is to be consecrated and offered unto him alone, being that high honour which alone hee himselfe challengeth, saying, *Call upon me in the day of trouble, and I will heare thee, and thou shalt glorifie me*. He sends us to no other: for it is his honor (which hee will not depute unto any Creature) to be the immediate hearer of all suites. And therefore the Prophet *Isaiah* giveth this exhortation, *Seeke the Lord, while hee may be found, call upon him while he is neere, &c.* The Sonne of *God* himselfe, who is best acquainted with his Fathers will, saith, *Thou shalt worship the Lord*

Psal. 50. 13.

Isay. 42. 8.

Isay 55. 6.

Math. 4. 10.

Lord thy God, and him onely shalt thou serue.

If then Prayer bee a part of *Gods* worshippe, (which none will deny) it must necessarily follow, that it is to be appropriated unto him alone.

Reas. 1. Because God onely knoweth the heart. 2 Chron. 6. 30.

First, because *The Lord onely knoweth the hearts of the children of men*, whether they pray faithfully, or hypocritically, whether they come for custome, with bare words of prayer, to serue their owne turnes: or of conscience, with sighes and groanes to magnifie *Gods* name, in asking that which may tend to his glory. If wee were to make requests unto men or Angels, that cannot search into our thoughts and affections, a false hypocrite might speed as well as a true hearted Christian: *Iudas* might finde as good successe as *Peter*, nay many times farre better: for diuers oft times present their suites with a more vehement and earnest manner in outward appearance, than sundry of *Gods* deare children can attaine unto.

Which stands with good reason: For the Hypocrite lookes onely to the outside, even to the forme and order of his words and sentences, that thereby he may please others, or himselfe; whereas a Christian hath a principall respect unto the inside, and lookes cheifely upon his soule and conscience; that he may draw his heart into *Gods* presence, and keepe it there when it is there, from the beginning to the end of that holy service: striving withall for faith, reverence, and willingnesse to submit himselfe to *Gods* pleasure concerning the things hee asketh, and for the time of obtaining them, and the like: which inward strife

being that which *God* doth principally looke after, maketh a faithfull man to be in a sort regardlesse of that which carnall men doe most respect. Whence it would come to passe, that if any but the *Lord* had the hearing of their prayers, false hearted dissemblers should carrie away the reward from sound hearted Christians: But seeing that is his office, to heare prayers, who respects not the words of the lips, but the affection of the heart, they shall speed best that are best. For *Hee giveth unto every one, as hee knoweth his heart.* This then is the first reason, why *God* onely is to be invocated of us.

2 Chron. 6. 30.

Reas. 2. In that prayer must be made to one of absolute sufficiencie.

A second is; *That Prayer must be made to such a one as is of absolute power, and sufficiency to heare & helpe all men, in all places, at all times, and in all needes:* (for otherwise with what confidence or comfort can we become petitioners unto him,) now it is sure that no Saint, Angell, or any other Creature in heaven or earth is able to doe this, (for they are all of a circumscribed nature, and of a finite power) onely the *Almightie* and *All-sufficient Lord* of heaven and earth can performe this, whose essence filleth all the whole world, whose power is sufficient to doe whatsoever hee will, whose hand none can resist, and whose goodnesse never faileth those that seeke unto him. Whence it may firmely be concluded; that in our prayers wee must haue recourse unto him, and none other.

Ier. 23. 24. Psal. 115. 3. Dan. 4. 35. Psal. 9. 10.

Reas. 4. Because the Scriptures give no such precepts.

Thirdly, because there is not in the whole Scripture any Commandement or example of

any

any one godly man or woman, that may give us warrant to use the invocation of any, but of *God alone*: neither is there any promise of good successe if we should use it. And therefore such prayers of ours could not be faithfull prayers, as wanting a ground from the word, but sinfull and consequently abominable before the *Lord*. Nay, we are so farre from having any example, or promise, or Commandement for it, that we in this place have a direct Commandement to the contrary; *When yee pray* (sayth our *Saviour*) *pray thus, Our Father, &c.* For thereby is implyed, that wee must keepe our selves within the bounds of this prayer, which tyeth us to make our requests knowne unto *God* alone, so that hee that goes beyond the limits that *Christ* doth prescribe here, goes beyond a prayer of faith, and so makes a sinfull prayer, which the *Lord* doth hate and abhorre, Which serves,

1. 2. 3. Rom. 14. 23.

First, for *the confutation and overthrow of that sacrilegious doctrine of Poperie*, that teacheth men to pray unto the *Angels*, and *Saints* departed, which prayers can yeeld them no more comfort, then this prescript forme here set downe by our Saviour *Christ*, will yeeld them warrant for that which they doe. *Use* 1.

But they object, *that they acknowledge their prayers must be presented to God alone, but they may use the Saints and Angels as Mediators betwixt God and them.* *Object.*

All this is but meere dissembling and cloaking of their sinne, for (to say nothing of that *Answ.* 2.

point) that *there is but one Mediatour betweene God and man, even the man Christ Iesus*, who by
Rev. 8.3.4. the incense of righteousnesse perfumeth the prayers of the Saints; that they may be pleasing in the nostrils of the *Lord* of hosts, though in themselves they savor strongly of the flesh; they doe give them that divine worship, which is due unto *God* alone: which that we may the more cleerely discerne, let us hearken what the Apo-
Rom. 10.14. stle saith. *How shall they call on him, in whom they have not beleeved, &c.* If then they professe that they invocate Saints and Angels, they must likewise grant they beleeve in them, which, what is it, but to give unto them divine worship?

2. Againe, when they pray unto them, they in effect acknowledge this much, that they are able to heare them, and to relieve them alwayes, every where, and in every one of their needes: And what is this, but to make them equall with God?

3. Doe they not attribute that unto the Virgin *Mary*, and *Peter*, and to the rest of the Saints and Angels, which is the peculiar prerogative of *God* himselfe, namely, to bee able to enter into mens hearts, and to discerne of their affections when they are praying unto them? What is this but to ascribe unto them divine honour, and to set them as it were in *Gods* Chaire of estate? Therefore bee they never so full of shifting and cunning, to colour over this their fowle sinne, with goodly and glorious pre-

tences;

rences; It is sufficiently knowne unto *God*, and unto all godly men, that they commit grosse Idolatrie in that worship which they performe, for which they are to bee esteemed Idolaters, and Sacrilegious persons, that robbe the *Lord* of his due honour, and shall receive at the hands of *God*, a proportionable measure of punishment according to their sinne, unlesse they confesse it, forsake it, and crave pardon for it.

Secondly, It is for *Instruction*, saith *God* will have the hearing of all suites, immediately in his owne person, and sets none as substitutes under him in that office, this should teach us to *be in league with him, and to cast off all manner of corruptions, that will bring us out of favour with him*, for *he is a God of pure eyes that cannot endure iniquitie*, intertained and maintained; for if we regard wickednesse in our hearts, hee will not heare us. Whence it comes to passe, that unbeleeving *Papists*, and other sinfull persons, have so little heart and courage to goe unto the *Lord* in his owne person, because their owne consciences testifie against them, that they have beene and are, and still purpose to serve their owne sinful lusts, and to continue in their rebellion against his Holy Majestie. *Use* 2. Hab. 1.13. Psal. 5.4. Psal. 66.18.

Let Christians therefore before they pray, throughly consider with themselves, that they are to enter into his presence that is a *God* of perfect holinesse, and absolute puritie, and withall, that unlesse they can have free and comfortable accesse unto the throne of Grace, they A helpe to prayer.

neither have title unto, nor can possibly have the comfortable use of any blessing spirituall or corporall. And this they shall finde to be an excellent meanes to awe and terrifie them from offending him, on whom all their happinesse and prosperitie doth depend.

Simile. If all the Subjects in the Land, were bound in all matters of weight, to preferre their severall suites unto the Kings Majestie himselfe, that so hee might give sentence in his owne royall person, either for them, or against them, according to their merits; would it not make them circumspect in their carriage and course of life, that it might bee altogether such as should expresse their loyaltie and due subjection unto their Soveraigne? So stands the case with all Christians, the great King of heaven, who is their *Lord* and Governour, will have the hearing of all our causes himselfe, and will trust no deputie under him, that might bee bribed, flattered, or feared, or in any sort corrupted, and his eye is fixed not onely upon their outward behaviour, (which is as much as earthly Kings can looke into) but also upon their inward man, he being the searcher and tryer of the heart and of the raines: which should cause us with all due care and circumspection to looke unto our hearts, and to our wayes, that he may espie nothing therein, which will provoke the eyes of his glory, and breake off our peace and communion with him. *Acts* 12. 20. If they of *Tyrus* and *Sidon* thought it a point of good policie (as indeed

it was) to come with one accord, and to perſwade *Blaſtus Herods* Chamberlaine, by this meanes to deſire peace, when *Herod* intended to make warre againſt them, becauſe their Countrey was nouriſhed by the Kings Land. How much more ſhould we account it Chriſtian wiſdome to prevent warres that might ariſe betwixt the *God* of heaven and us? Eſpecially, conſidering, that not onely the maintenance of our Countrey and eſtate, but the welfare of our bodies and ſoules, and all the happineſſe and comforts that we enjoy here, yea our ſalvation it ſelfe, and that felicitie which we expect hereafter, doth depend upon, and proceed from his meere bountie and free liberalitie.

Thirdly, this *ſerveth for the comfort of all Gods ſervants*, that they are to put up their ſuites and requeſts unto the *Lord* onely in the name and mediation of our *Lord* and Saviour *Ieſus Chriſt* without the interceſſion of any Creature, and need not become Petitioners unto any other, either Saints or Angels, of whoſe continuall preſence and readineſſe, and abilitie to helpe and ſuccour them all, whereſoever, and in what extremitie ſoever they ſhall be, they muſt needs be utterly uncertaine, and ſo have their afflicted ſoules much turmoiled and perplexed within them: This (I ſay) is a marvellous great comfort unto them, that they may have free acceſſe (without any further adoe) unto the throne of his mercy, *who is neere unto all them that call upon him in truth*, though in much weakneſſe, and *Vſe* 3. Pſal. 145. 18 Pſal. 46. 1.

Psal. 121. 3. is *an helpe in trouble readie to be found. Who can doe what soever he will, in heaven, and in earth, and commandeth us to call upon him in time of distresse*, with a certaine and undoubted promise, *that he will deliver us, that so we may glorifie him*, and will not impart this honour unto any other, but reserve it to himselfe as a speciall prerogative royall to be sued unto alone, of all such as professe themselves to bee servants and subjects unto his Majestie.

Certainely, in as much as wee have such a worthy priviledge as this is, that we may come unto the Kingsown person and presence, whensoever we have occasion, our sinne must needes be very great and grievous, if we choose rather to have recourse unto his Iustices, Constables, or under-officers whomsoever, (who neither will nor can undertake to heare us,) than unto his owne Majestie, leaving the fountaine of li-

Ierem. 2, 13. ving waters, and making to our selves broken cisternes that will hold no water.

Our Father, &c.

THis word [*our*] implyeth what affection wee must beare towards men; namely, that when we bring our sacrifices of prayer and prayse before the *Lord*, wee should be so farre in love and charitie with men, that we should wish to them, as well as to our selves,

and pray and prayse *God* for them, as well as for our selues: So that hence we learne;

That when we are to call upon the name of the Lord, we must so deale for our selues and our owne matters, as that we be also mindfull of others. Obseruat. 4.

All Christians should haue such a fellow-feeling each of others necessities, as that they shold make other mens case, to be their owne, and become sutors for them, and with thankefulnesse acknowledge their graces before their heavenly Father, who requireth this dutie at their hands. As we see, where the Apostle exhorteth *Timothie, That first of all supplications, prayers, and giving of thankes be made for all men.* And so in *Iames, acknowledge your faults one to another, and pray one for another.* Yea, not onely so; but wee are enjoyned that which doth more crosse our wicked flesh, *viz. to pray for our enemies.* Now if it be a dutie to pray for them, that doe *hate, maligne, hurt and persecute us*, and that when there is little appeareance of grace and religion in them; Then how much more are we tyed to become Petitioners for those that are friends to us, to *Gods* Church, and faithfull servants unto the *Lord* himselfe? And as this is commanded, so was it practised, as by other of the holy men of *God*, so especially, by the Apostle *Paul*, who did without ceasing night and day remember in his prayers the Churches which he himselfe and others had planted: as al-

1 Tim. 2. 1.

Iam. 5. 16.

Mat. 5. 44.

Rom. 1. 9. 10.
1 Cor. 1. 4.

1 Tim. 1. 3. so divers particular persons, which were of speciall note and imployment in the Churches,
Philemon 4. and in establishing and propagating the Gospel of *Christ*: yea, he did not onely make continuall mention of them in his prayers, but hee was also mindfull of them in his thankesgivings. As
Phil. 1. 3. 5. hee sayth, *I thanke my God, having you in perfect memorie, because of the fellowship which you have in the Gospell from the first day untill now.* And the like is done by the converted *Iewes* (as we may reade in the *Acts*) to whom when *Peter* had rendred a reason why he preached unto and conversed with the *Gentiles*, and shewed them that hee had speciall warrant by a vision
Acts 11. 18. from heaven so to doe: It is said, *When they had heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.* And so the Churches of *Iudea*, when they heard of *Pauls* conversion, that hee that had persecuted them in times past, now preached the faith, which be-
Gal. 1. 22. fore he destroyed, *They glorified God for him*, for whom no doubt, they had often-times before instantly prayed unto the *Lord*.

Reason. And it is meete that all the Saints of *God*, while they are in their pilgrimage should performe this dutie, mutually one for another, because, *they are members of the same head, branches of the same vine, Temples of the same Spirit, children of the same Father, and heires of the same Kingdome.* In which regard, as they are neerely linked together, so should they have their

hearts

hearts as firmely knit together in one; And then it cannot bee but there muſt needes proceede thence, many holy and heavenly requeſtes, and praiſes for one another, which will aſcend as incenſe into the noſtrils of the *Lord* of hoaſtes, and be more pleaſing unto him, then the moſt coſtly and precious perfumes can be unto us. Pſal. 141. 2.

With earthly Princes, the fewer petitions we preferre, and the fewer perſons wee make ſuite for, the better (commonly) wee ſpeed; but it is otherwiſe, with the King of Kings, the more in number our ſupplications are, and the more the perſons are for whom wee ſupplicate, the better ſhall our ſucceſſe be: And the more wee urge for others, with the greater bleſſing and peace ſhall wee goe away our ſelves, according to that in the pſalme, *Pray for the peace of Ieruſalem, let them proſper that love thee*. Pſal. 122. 6. *Note.* A rule of prayer.

Seeing then that the truth of this Doctrine is ſo cleere, it ſerveth;

First, *to convince divers, and thoſe of Gods own Children to bee very faulſie*, who notwithſtanding they make many prayers, and multiply their petitions before the *Lord*, yet they are ſo poſſeſſed with *ſelfe-love*, and *ſelfe-reſpect*, that they are wholly taken up with their owne matters, and are utterly forgetfull of others, either to pray for them, or to praiſe *God* in their behalfe. If any one have offended them, he ſhall have many ill words, but few good prayers from them. If any one be converted, or bettered, they ſeldome or never fall on their knees, *Uſe* 1.

to blesse the name of *God* for his mercie and goodnesse towards him: this is an evident token that they have little love unto their brethren, or zeale of *Gods* glory: *He that is a true brother, must shew his brotherly affection by brotherly actions.* And they that cannot afford others a part and portion in their prayers, can have little expectation of comfort and benefit from the prayers of others, when they stand in greatest need of them. And further, when the *Lord* bestowes a blessing upon any of his people, they shall be so farre from being stirred up to joy and thankesgiving therefore, that they will be readie rather to envie and maligne them for the same.

Note.

Use 2.

Againe, this is *for singular comfort for all such as doe in their hearts feare the Lord:* For there is never a Christian throughout the world, that prayeth for himselfe, but he doth more or lesse pray for them, and glorifie *God* for them, which is an especiall part of the communion of Saints. What then though wee bee sometimes dull and heavie-hearted, so that we cannot poure out our soules before the *Lord* as we ought to doe? Was there not a time, when we could (through *Gods* grace) have prayed, and did pray, and that earnestly, not onely for our selves, but likewise for others? If our consciences witnesse thus much for us; let us not be dismayed, as if wee should be utterly destitute of good things, because we cannot now aske them in that manner as wee would: for doubtlesse, at that very time when

A comfort against discouragement in Prayer.

wee feele greateſt inabilitie unto this holy exercise, there are many thouſand Chriſtians in the world, on their knees offering up ſtrong cryes unto *God*, which we have as good intereſt in, as themſelves.

The conſideration whereof, ſhould ſuſtaine us, and hold our hearts in hope and expectation of favour from *God*, when we find our ſelves moſt unapt and unfit for this ſpirituall worke of prayer. When *Peter* was faſt bound in priſon, and ſleeping ſoundly betwixt two Souldiers, bound with two chaines; the prayers of the Saints were ſtill aſcending for him, which did ſo pierce the heavens, that they cauſed the chaines to fall off from his hands, and made the priſon doores and the iron Gate, to open unto him of their owne accord, to the great comfort of the Church, and aſtoniſhment of their adverſaries. And of no leſſe force may and ſhall the ſuites and requeſts of *Gods* ſervants bee for us, when wee are faſt bound and fettered by ſin and Sathan, and have leſſe power to free our ſelves from their bondage, then *Peter* had to eſcape out of the hands of *Herod*, and of the Souldiers and keepers that watched him with all care and diligence. For it is a true ſaying and worthy of all men to be remembred, That *the prayers of the righteous availe much, if they bee fervent.* Thus much concerning that point, how wee muſt ſtand affected toward men, now it followes to be conſidered, how wee muſt bee perſwaded of *God* in theſe words;

Acts 12.5.6, 7.

Iam. 5.16.

Father, which art in Heaven.

First, for the word *Father*, It implyeth this much. That;

Observat. 5. *Vntill we be assured that God is become our Father in Christ, wee have nothing to doe with any petition in the Lords Prayer.*

In plainer termes it is this much; We cannot pray at all in acceptable sort, so as wee may please the *Lord*, and gaine any true comfort and peace unto our soules, till this perswasion bee setled in our hearts, *viz.* That we are *Gods* children, and that he is our Father. Therefore it is that the Saints doe usually (as we may observe in the Scriptures) lay this as the foundation of their prayers, *That the Lord is their God, that he is their portion, the God of their salvation, their mercifull God, &c,*

Psal. 22. 1. Psal. 119. 57. Psal. 88. 1.

And againe, the Church useth the very words of this prayer, *But now O Lord, thou art our Father, &c.* Neither is it without cause, that the *Lord* would have us in assurance of faith to call him Father, for indeed hee is such a one, not onely in name, but also in nature. Nay, he hath all the properties of a Father, in a farre more excellent manner and measure, then any man in

Isa. 64. 8.

God hath in him all the properties of a Father.

in the world hath or possibly can have.

First, *Hee hath begotten us by the word of truth of his owne will, that wee should bee a kinde of first fruits of the creatures*, Iam. 1. 18. *Earthly parents beget a sinfull nature in their children like themselves: but hee begets a holy nature in them, and makes them to bee the first fruits separated from common use, and dedicated wholly to his service.* Reason 1.

Secondly, *Hee taketh knowledge of all the wants, grievances, and miseries of his children.* As appeareth in that argument which *Christ Iesus* useth to dissuade men from carking and vexing cares for the things of this life: For, *your heavenly Father* (saith he) *knoweth that yee have need of all these things.* And so the *Lord* telleth *Moses* concerning his afflicted Church in *Egypt*, *I have seene, I have seene the troubles of my people which are in Egypt, and have heard their cry, because of their taske masters: for I know their sorrowes.* From which places it is evident, that there is not one of *Gods* familie, but he takes notice what his necessities, and what his sorrowes and sufferings are. There is none that wanteth money, food, apparell, or sleepe in the night, or any earthly thing whatsoever, but hee is fully acquainted with it, and throughly considereth of it. There is no temptation, doubt, or feare in their mindes: no discomfort or heavinesse in their hearts: no mischiefe intended by Sathan, or by men against their persons or estates, but the *Lord* is privie unto all; whereas earthly Fathers are ignorant of sundry of their Childrens wants. He knows all his childrens wants. Math. 6. 32. Exod. 3. 7.

wants and griefes, as wel in the night when they are sleeping, as in the day when they are absent from them. Yea, when they are present with them, they are utterly unacquainted with many inward matters that are amisse in their soules: as also with divers plots and practises of malicious enemies, for the endangering of their bodies, or the endammaging of their estates. So that in this regard, the *Lord* goeth infinitely beyond them, for hee is such a faithfull keeper, as neither slumbers nor sleepes, but hee watcheth over us continually, that none shall hurt us.

Psa. 121. 4.
Isa. 27. 3.

3. Hee pitties them.

Thirdly, *As he knoweth their needes, so hee pitieth them therein*; as a Father doth his childe whom he loveth, nay, he hath a more tender respect of them, then any mother can have of the fruit of her owne wombe: for so saith the Prophet *Isaiah*: *Can a woman forget her childe, and not have compassion on the sonne of her wombe? though they should forget, yet will I not forget thee, behold I have graven thee on the palmes of my hands; thy walls are continually before mee.*

Psal. 103. 13.

Isa. 49. 15.

4. Hee loves them.

Thirdly, for his love unto his Children, our Saviour declareth what it is, where hee sayth, *Thou hast loved them, as thou hast loved me.* Neither doth *Christ Iesus* envie, that they should be so highly in *Gods* favour, but prayeth in the next verse: *Father I will that they which thou hast given mee, may bee with mee where I am, that they may behold the glory that thou hast given mee.* A man would thinke it strange, that hee should bring

John 17. 23, 24.

bring such base and vile creatures as wee are unto such exceeding great glory; but it is stranger that he should lay so much misery on his beloved Sonne to purchase that glory. And why then should wee make question of the other, seeing that hee loveth us as hee doth his owne Sonne, and he hath deserved it for us? which loving affection of his is further expressed unto us, where hee is called, *the Father of mercies, and God of all consolations.* 2 Cor. 1. Whence it appeareth, that all the mercie and kindnesse that is in any creature, is derived from him, as from a fountaine, and therefore is in his owne Majestie infinitely more absolute and perfect. The Sea is not so full of water, nor the Sunne so full of light, as our heavenly Father is full of tender compassion to all his children, that serve him, and trust in, and wait for his mercy.

From this which hath beene spoken, it is cleere, that God is a Father indeed, as well as in Name.

Now it remaineth to shew what necessitie there is, for us to beleeve and to bee perswaded that hee is *our Father*, to the intent, that wee may more faithfully and comfortably call upon his Name. Which will bee plaine and evident if wee well consider:

1. *How miserable our case is without this.*

2. *How happie and blessed it is, when wee have attained hereunto.*

First, our case is very woefull and hard, whether we looke; *Reason* 1.

1. *Vnto Gods*: or,
2. *Vnto our selues*.

First for *God*, he is in himselfe a just Iudge, and such an on as can indure no iniquitie, nor beare with the least blemish and imperfection, unlesse satisfaction bee made unto his Iustice for the same. And then for our selues, both our persons and our best seruices are stained with manifold corruptions; and therefore cannot possibly find any acceptance with so holy and so just a *God* as the *Lord* is. Nay, indeed they are an abomination unto his Maiesty and in themselues must needes procure punishment, rather then a blessing from him. Which being considered; we may plainely perceiue that it much concernet h us, before we approach unto the throne of Grace, earnestly to seeke to haue our persons reconciled unto the *Lord*, and to be assured that he is become our mercifull Father in *Christ Iesus*, that so through him our sacrifices may bee accepted and rewarded of the *Lord*.

1

We are miserable without this assurance.

Now as the necessitie of the assurance of *Gods* favour appeareth by this, that we are very miserable without it, so doth it also by this, that we are exceeding happie when we haue the fruition of it: according to that of the *Psalmist*, *Blessed are the people, whose God is the Lord*. Which happinesse consisteth of sundry particulars, as namely;

2

We are blessed if we haue it. Psal. 144. 15.

The benefits of the assurance of Gods favour.

First, That *whosoeuer hath this assurance, this person hath all the Attributes of God set a-worke for his good*, the perswasion whereof must needes

be

be a great strengthning unto his faith in prayer.
He hath the power of *God* to assist and uphold him, to protect and defend him, and to overthrow all adverse power that comes against him. He hath the wisedome of *God* to watch over him, to fore-see dangers, to prevent them, to find out meanes of deliverance when crosses are upon him; and in a word, to ride him out of all doubts and difficulties, and to direct him in all things that do concerne him, either for his present or everlasting estate. Further, he hath the *mercy* of *God*, set a worke for the pardoning of his daily offences, and the plentifull supply of all needfull comforts, and not to instance in all the particular Attributes of the *Lord*, hee hath him to be an *All-sufficient God* unto him, for the accomplishing & perfecting of his happinesse.

1. He hath all the attributes set a worke for him.

2. We haue right then to all Christs merits and graces.

Secondly, he hath right to all the merites of *Christ Iesus*, and the saving graces of the *Spirit*, *he is justified* already, and hath all his iniquities washed away, so that he is without spot in *Gods* account. Which is the ground of all happinesse, according as the Prophet speaketh: *Blessed are they whose iniquities are forgiven, and whose sinne is covered. Blessed is the man to whom the Lord imputeth no sinne.* And as he is *justified*, so is he also *sanctified*, for these two are inseperable companions: *God* takes away the stony heart out of his body, and gives him in stead thereof, an heart of flesh. He puts his spirit into him, which sanctifieth him throughout

1 Thes. 5.23 out, in his *minde, memory, will*, in his *conscience affections*, and in every power and faculty of body and soule.

33 Then one hath peace with all the Creatures.

Thirdly, hereupon ensueth another priviledge, and that is, *That hee hath peace with all the creatures*, as it is promised in *Hoseah* when the *Lord* marrieth the people unto himselfe; then he *will make a Covenant for them with the wilde beastes, and with the fowles of the heaven*, Hos. 2.18. *Iob* 5.23 *Thou shalt bee in league with the stones of the field, and the beasts of the field shall be at peace with thee.* And *Prov.* 16.7. *When a mans wayes please the Lord, hee maketh his enemies at peace with him, &c.* So that looke where *God* favours, there all the creatures shall favour and procure the benefit and comfort of the parties favoured so farre as *God* sees good for them; for they are all *Gods* servants, and must therefore bee at his appointment.

Ezek. 36.30. Fourthly, whosoever hath gotten this assurance, that he is within the Covenant of Grace, and is partaker thereof, he hath freedome from all hurtfull crosses, *Hee shall no more beare the reproach of famine*, nor feele the sting of any other judgement, but *all shall worke together for the best unto him.* Rom. 8.30.

34 Such may bee assured to persevere in grace to salvation. Ier. 32.40. Lastly, every such person may rest confidently perswaded of his finall perseverance, and continuance in well-doing unto the end, and so of his everlasting salvation in the heavens; for that is a part of *Gods* Covenant, *That hee will put his feare into his servants hearts, so that they*

shall never depart from him. Slip and fall they may, and will, but fall quite away they cannot possibly. *None can take them out of Gods hands, for he is stronger then all.* And will preserve them while they live, and raise them up at the last day, to have full communion with himselfe. And to *inherite the kingdome prepared for them, from the beginning of the world.* To which purpose our *Saviour* saith unto his Disciples, *Feare not little flocke, for it is your Fathers pleasure to give you a Kingdome.* If once the *Lord* become a Father unto any, hee needes not to bee terrified and amazed at any thing that shall fall out, for howsoever it goes with others, he shall not faile of that celestiall happinesse, which *God* of his owne good pleasure hath provided for his Children. All which reasons laid together, should bee as so many forcible arguments to convince us of the point in hand: that it is a thing absolutely needfull in our prayers, and supplications to be in some good measure assured that *God* is our Father.

John 10. 29.

Math. 25.

Luke. 12. 32.

Which being so, maketh first of all for the utter overthrow of that opinion, and most uncomfortable doctrine of the *Papists*, and of all hypocrites, that count it hainous presumption for any one to say, *That he is assured of his election, and that God is become his Father in Christ:* for by that which hath been said, it is apparant that none without this assurance can make a faithfull and acceptable prayer before the *Lord*, therefore how requisite it is, let any indifferent man

Vse. 1.

judge. And here let us note (by the way) what ſmall cauſe the *Papiſts* have to boaſt of the multitude of their prayers; for they profeſſe that they are not ſure of that which is here required, *viz.* that *God* is their Father, without which (as we have heard) every prayer that wee make is a meanes to provoke the *Lord* to plague us, rather then any way to procure his bleſſings upon us, and therefore they can have ſmall comfort in the petitions which they have and doe put up before him; nay, looke how many prayers they make, ſo many ſinnes they commit, in that they take his holy name in vaine, all their crying is but as the howling of dogges, and contenteth the *Lord* as cares no more than that doth ours.

Hoſea 7.14.

Let us in this caſe marke what the Apoſtle ſayth to the *Hebrewes*, *He that commeth to God muſt beleeve that God is, and that he is a rewarder of them that diligently ſeeke him.* It is not ſufficient for him that prayeth, to know that he is a *God* (for ſo are the *Devils* alſo) but that hee is his *God*, and will ſhew himſelfe to bee his *God*, by recompencing him according to his faithfulneſſe in ſeeking of him. Otherwiſe, if hee be not perſwaded that hee is full of power, wiſdome, full of goodneſſe and of truth, and that hee will manifeſt theſe his heavenly properties for our reliefe and comfort, when wee call upon him, wee ſhall rather runne unto any in our need, then unto him, or if wee doe come unto him, wee ſhall not be fervent in our ſuites, or if wee bee earneſt for a ſit (in a paſſion) yet wee

Heb. 11.6.

Iam. 2.19.

The danger of a miſ-perſwaſion or ignorance in the nature of God.

shall not be able to hold out therein. In which regard it is very necessary, that we beleeve that he is our Father, and consequently a Rewarder of us, and of such as are suitors unto him in *Iesus Christ*, and that wee are in favour with him, and hee bound by Covenant unto us, to be our loving Father, and gracious God for ever.

Therefore (in the second place) *This should cause us to use our best endevours to get this assurance firmely grounded in our heart, viz.* that *God* is our Father, and that we are his children: which that we may attaine unto, let us labour to have in us these notes thereof, which follow. *Use 2.*

It is out of question, that none is the childe of *God* by nature, but every one the childe of wrath; And therefore whosoever would derive his pedigree from *God*, must bee able to shew that hee hath beene *begotten againe by the word of truth*: for except a man bee regenerated, hee hath no place in the kingdome of heaven, and therefore no portion in *God* himselfe. Let us examine then whether the word hath at any time wrought effectually upon our soules or not, which wee may discerne by sundry effects (amongst the rest) by these that follow, Markes of Gods children. Eph. 2. 3. Iam. 1. 18. Iohn 3. 3.

First, *If it hath enlightned our mindes and given us an understanding heart, and a particular distinct and directing knowledge concerning heavenly matters.* For this is a part of the new Covenant expressed in *Ieremie*; *This is the Covenant that I will make with the house of* Israel, 1. A distinct knowledge and inlightning in heavenly things. Ier. 31. 33. 34.

After

After those dayes (saith the Lord) I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they shall bee my people: And they shall all know mee from the least of them to the greatest of them. Not that all should have the same measure of knowledge, but every one so much as should bee sufficient for his direction unto everlasting life.

1 Iohn 5.20. Iohn 6.45.

2. An holy indignation against our selves.

Secondly, *If it hath wrought in us an holy indignation against our selves in regard of those sins which have been formerly committed, and are now pardoned.* This marke the Prophet *Ezekiel* sets downe, where speaking of those that were washed from all their filthinesse, and enriched with the saving graces of *Gods Spirit*, he sayth, *Then shall yee remember your owne wicked wayes, and your deeds that were not good, and shall judge your selves worthy to have beene destroyed, for your iniquitie, and for your abominations.* Before their regeneration, *Gods* servants are readie to fall out with others, and to imagine that all is well with themselves: but after their conversion, their greatest quarrell is against their owne sinnes. And howsoever they know and beleeve that the *Lord* hath freely and fully forgiven them, yet will not they forgive themselves for their evill thoughts, words, and workes, but continually humble themselves and mourne for them.

Ezek. 36.31.

3. When the word hath wrought us to universall obedience.

Thirdly, *Wee must examine whether the word hath brought us unto constant and generall obedience:* for, that effect it produceth in all such as

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are indeed begotten againe thereby: according to that which is further promiſed in the Covenant. *I will cauſe you to walke in my ſtatutes, and you ſhall keepe my Iudgements, and doe them.* If once we be *Gods* children, hee will certainely teach us this leſſon, *viz.*, not onely to underſtand what his will is, but to practiſe it accordingly. Other Schoole-maſters, though they bee never ſo skilfull and induſtrious, yet they may meet with ſuch untowardly and unteachable Schollers, that they can doe them little good, either for learning or for manners. But the *Lord is ſuch a teacher, that hee never undertakes to inſtruct any, but hee both informeth his judgement, and reformeth his practiſe*: ſo that ſuch ſhall not need to ſay, this is my nature, and I cannot amend ſuch and ſuch faults, nor performe theſe and theſe duties: But when *God* beginneth to teach them by his ſpirit, they may confidently tell their owne hearts, that through *Gods* grace they ſhall be inabled to doe both the one and the other, in ſome good and competent meaſure, as *Phil.*4.13. *I can doe all things through Chriſt that ſtrengthneth mee.*

Ezek.36.27. *Simile.* That God is the beſt Teacher.

The laſt note is, *If it have ſtirred up in our hearts an unfained love towards Gods people, even becauſe they are his people,* ſo that wee honour thoſe that feare the *Lord, and delighteth in the Saints that are excellent,* rejoycing to ſee *Gods* Image ſhining forth in any, even in ſuch as have beene no way beneficiall, but rather ſome way injurious unto us.

4. A love to the Saints, as Saints. Pſal.15.4. Pſal.16.3. 1 Ioh.3.14.

Theſe notes may give us ſome light to diſcern whether the word hath regenerated us, yea or no: which will appeare whereſoever they are, though at ſome times more evidently then at ſome other; by theſe therefore let us try our eſtate, in which caſe if we find them in our ſelves upon a due ſearch made: Then we may truely and aſſuredly call *God* Father.

Vſe 3. Thirdly, *here is matter of very great conſolation for us*, howſoever the waves of adverſitie flow in upon us on every ſide, and we be toſſed too and fro with ſundry and ſore temptations, yet ſo long as we can hold this, that *God* is our gracious Father, in and through *Chriſt*, we have a ſure refuge to flie unto, and a *God All ſufficient*, to whom we may make knowne all our diſtreſſes, and from whom we ſhall receive reliefe according to our ſeverall needes and neceſſities.

1 Sam. 30. 1. 2. 6. *David* at *Ziklag*, was in a great ſtrait, being bereft of his wife and children, goods and ſubſtance, and in danger to be ſtoned by the people, and thereupon was exceedingly caſt downe, ſo that, *hee wept till hee could weepe no more*, but after the fleſh had had a bout, and playd the firſt part; he recovered his ſpirits, and comforted himſelfe in the *Lord* his *God*, knowing that though all other comforts were gone, yet *God*

1 Sam. remained ſtill his *God* and loving Father, who was able to reſtore unto him his loſſe (as after it fell out) and to pacifie the hearts of the people that were cauſeleſly enraged againſt him. The like courſe ſhould we take in all our extre-

extremities, namely, betake our ſelves to our *heavenly Father*, by faithfull and fervent prayer, and ſo long as wee may have recourſe unto the freſh ſpring of all ſound joy and contentment, never vexe our ſelves with unneceſſary thoughts and cares, ſo long as hee takes not himſelfe from us, let us never bee diſmayed, though we be cut ſhort of other things, for *God is our exceeding great reward.* And they whoſoever they bee, that doe not eſteeme him as an all-ſufficient portion, are utterly unworthy, and unfit to receive any bleſſing from him. Gen. 17. 1.

But this will more fully appeare in the next point, which ariſeth from hence, that *God* is ſaid to bee *a Father in heaven*, that is, (as it was before interpreted) an *heavenly Father*, ſuch a one as is of perfect ſufficiencie to helpe and relieve every one that repaires unto him for ſuccour. Whence we may obſerve; That,

They that will pray well and ſpeed well, muſt beleeve that God is an heavenly Father.

Obſervat. 6. That God is All-ſufficient for the helpe of his.

That is, perfectly able to ſupply all their wants and to comfort them in all their diſtreſſes. This perſwaſion was in *Nehemiah*, when he made his prayer for himſelfe and the whole Church, beginning thus, *O Lord God of heaven, the great and terrible God, &c.* Theſe were titles that befitted him for his preſent purpoſe: for hee was to perſwade an heathen King to reedifie the Nehem. 1. 5.

walls of *Jerusalem*, and to restore the true worship of *God*, that was now much decayed, to perswade him to bee a friend to *Religion*, that was an Infidel, neither knowing *God*, nor caring for *Religion*: and therefore hee termed the *Lord, the God of heaven*, that is, *the heavenly God*; and more particularly, *the great and wonderfull God*, that is such an one as worketh great and wonderfull things, and therefore able to effect that which he was now to intreat of him, *viz.* to make those that were persecutors of his people to become friends unto them, and become furtherers of them in their good and holy enterprizes: And further, hee presses this, that *Hee was a God that keepeth Covenant and*
Deut. 30. 4. *mercie*, and therefore having promised, *that notwithstanding they should transgresse, and bee therefore scattered abroad among the people, yet if they did turne unto him, and keepe his Commandements, hee would gather them from the uttermost parts of heaven, and bring them againe unto their owne Land.* The *Lord* (I say) having promised them this, hee intreateth him to keepe Covenant with them, and to bee as good as his word, and so carries it cleere before him, and obtaines his hearts desire. So likewise *Daniel*,
Dan. 2. 17. 18. when hee had undertaken to shew *Nabucadnezzar* his dreame and the interpretation thereof, which was unpossible for him or any man to doe by humane wit or skill, hee goeth to his house, and intreateth his Companions, *Hananiah, Mishael*, and *Azariah*, that they would

joyne

joyne in prayer with him, *to beseech the God of heaven for grace in this secret.* Wherein the *Lord* heard them, and granted them their request. The like is attributed unto *God* in the *Psalmes*, where it is said, *Our God is in heaven*, not that hee is more there then in any other place, but the meaning is expressed in the words immediately following (which are these) *hee doth whatsoever hee will*, that is, hee is of such absolute *power*, so that no creature is able to resist him, in that which it pleaseth him to doe, and as his power is, such is his wisedome: nothing is so secret but it is well knowne unto him, yea, *hee understandeth our thoughts long before our selves.* Yea, before men be borne hee seeth what they will doe, as well as when they doe it. *God* telleth *Abraham* before hee had any seed, that they should be afflicted by the *Egyptians* 400. yeares, and then the enemies should bee punished, and his posteritie mercifully delivered, *Gen.* 15. 13. there is nothing commeth to passe in time, but what *God* did see cleerely before time, hee is so infinitely wise, that hee can tell when to give, and what to give, and how to deale with every one of us, yea such is the unsearchablenesse of his wisedome, that *hee can draw light out of darknesse*, and make us great gainers by our infirmities and follies, and most dangerous falls. And that which hath beene spoken of his power and wisedome, holds as true of all other his Attributes: for hee is infinitely *just*, *mercifull*, *gracious*, and in a word,

Psal. 115. 3.

Psal. 139. 2.

4. The wonderfull provident wisedome of God.

an infinite *God* in every reſpect: for if wee take away any part of his Attributes, wee take away part of the God-head it ſelfe.

Now the reaſons why wee muſt bee thus perſwaded of him, before wee can faithfully pray unto him, are theſe:

Reaſ. 1. Pſal. 9. 10. First, *becauſe otherwiſe we cannot put confidence in him*, according to that of the *Pſalmiſt*, *They that know thy name will truſt in thee, for thou never faileſt them that ſeeke thee.* Whence it may evidently be gathered, that till ſuch time as men know that the *Lord* is infinitely *ſtrong, mercifull* Exod. 34. and *juſt, &c.* (which is the name of *God*) they can never truely reſt upon him, and till they relie upon him, they cannot poſſibly in faith make their prayers unto him, and ſo conſequently not obtaine any thing in mercie from him.

2. Secondly, *Till they be firmely perſwaded thereof, they cannot with reverence worſhip the Lord*; as is cleere by that argument that the wiſe man uſeth Eccleſ. 5. 1. when he ſaith, *Be not raſh with thy mouth, nor let thy heart be haſtie to utter a thing before God.* And why? *For God is in the heavens*, that is, of infinite majeſtie, and greatneſſe, and thou art on earth, that is, full of baſeneſſe and vileneſſe. *Therefore* (ſaith he) *let thy words be few*, to utter no more then thou canſt well juſtifie from the warrant of the word of *God*, and the Spirit of Grace in the word of *God*.

Vſe 1. This ſerueth for the repoofe of a great corruption euen the beſt of *Gods* children, in that they doe not beleeue that the *Lord* is *Al ſufficient*,

cient for if they did, why should they be faint-hearted when they are in great straits and extremities. This corruption we may obserue in *Moses*, (the most holy and worthy man that then lived upon the face of the earth) who when the *Lord* promised to feed the *Israelites* with flesh, and that for a whole moneth, being in a barren wildernes, not neere any market, and the number of them being so great as it was, even *six hundred thousand men, beside women and children*, made doubt how it could possibly be: but what saith *God* unto him? *Is the Lords hand shortned; Thou shalt see now whether my word shall come to passe unto thee, or not.* Indeed, if he had beene an earthly King, it had beene a matter impossible for him to effect this; But seeing hee was an heauenly King, it was all one for him to feed six hundred thousand, as six, yea, as one poore child: to feed them in a wildernesse, as in a plentifull land: for a moneth together, as for one day. For howsoever with us one thing is easier, and another harder, yet with *God* all things are alike easie and possible. Num. 11. 19, 20.

And the like frailtie did *Moses* and *Aaron* bewray in another place. *Heare now ye Rebels (saith Moses) shall we bring you water out of this Rocke?* (why not) If *God* appoint it to be so, he can as easily bring it out of a rock as out of a River: but hereby they so dishonoured *God* in the presence of the people, that he excluded them both from the land of *Canaan*. And yet is there not the same unbeliefe in many of the deare Num. 20. 10.

seruants of *God* in these our dayes? yes surely for if they haue great yeerely reuenewes, and a good stocke lying by them, and plentie of all things about them, then they hope *God* will prouide for them and theirs; but what if they be destitute of all these earthly things? doe they not then imagine, that it will goe hard with them and their children? what is this, but to make flesh our arme, and to with-draw our hearts from the liuing *God*, so to pull downe his heauie plagues upon us? Let us therefore be ashamed of our ignorance and infidelitie in this or any other respect, and hereafter cast our cares wholy upon him, who hath said, *I will not leaue thee nor forsake thee.*

Heb. 13. 5.

Vse 2.

Secondly, Is it so, that the *Lord* is a *Father*, and an heauenly *Father*, of perfect abilitie and sufficiencie to maintaine, deliver, and saue his children. Then, *let us raise up our hearts against all discouragements, and in matters of great danger and difficultie, goe unto the great God for comfort:* and when we meete with impossibilities, in regard of any wisedome or strength that is in our selues, or any mortall man, then let us hasten unto the *Lord*, with whom all things are possible. But withall, take heed that we come in faith, and then, *as all things are possible unto God*, so shall they be also unto the beleeuer, as our Saviour witnesseth, *Are our iniquities so many and so grievous*, that we perswade our selues, if men had so provoked us, as we haue provoked the *Lord*, wee could never finde in our

Mark. 9. 23.

Divers comforts against divers discouragements.

our hearts to bee reconciled unto them?

Let us not be dismaied therear, but sue unto our *heavenly Father* for pardon: and then shall we finde that *His thoughts are not our thoughts, nor his wayes as our wayes*, but that his mercie is infinitely greater then our offences are or can bee, and that he is ready to forgiue the greatest sinne as well as the smallest, and ten thousand sinnes, as well as one. 2. Isa. 55.8.9.

Againe, *are our temptations divers and strange and exceeding violent*, so as wee doe not know which way to turne our selves, nor how to bee ridde of them? let us make knowne our case unto *Almightie God*, who hath promised, *shortly to tread Sathan under our feet*, and can quickly so arme us with the *shield of Faith*, that we shall be inabled *to quench all the fierie darts of the divell*. And (not to instance in many particulars) but briefly to shut up this Vse; 3. Rom. 16.10. Eph. 6.16.

Whatsoever our wants or distresses bee, inward or outward, spirituall or corporall, let us make them known unto our heavenly Father, who is both willing and able to relieve and support us 3.

But, *wee see no meanes nor likelihoods how it can be done*. *Object.* 1.

What have we to doe with the meanes, is the *Lord All-sufficient* or not? if hee be, let him alone to finde out meanes how to performe his gracious promises. *Answ.*

Oh, but *the world is hard, and men are unmercifull, &c.* *Object.* 2.

What of that, doe wee live at the worlds finding *Answ.*

Haggai 2.8. ding or at *Gods? Is not the gold and silver his;*
Psal. 50.10. *And the beastes upon thousand hills*; nay, is not
Psal. 24.1. *the earth the Lords, and the fulnesse thereof?*
What need have wee then to care how the world stands affected towards us: so long *as we have a rich Father, and a good Father, our case cannot bee miserable, unlesse our owne unbeliefe doe make it to bee so*: and yet that shall not hinder our happinesse neither, if so bee wee see it and acknowledge it, and labour for strength against it.

Object. Oh! but *my afflictions have been very long and very tedious.*

Answ. Bee patient notwithstancing, for they proceed from the hand of an heavenly Father, who knoweth best when to deliver his out of temptations Earthly Fathers for want of discretion doe many times deliver their children out of

Simile. miserie, before they bee fitted for deliverance, because they feare least by holding them too long in suspence, they should bee discouraged, and so grow to take some worse courses then they have done. But the *Lord* is an heavenly Father, and therefore infinite in wisedome, so that he cannot over-shoote himselfe in that regard. As he will not keepe his children over-long under the rodde, *lest they should put forth their hands unto iniquitie*, Psal. 125.3. So neither will

Note. hee exempt them from the same too speedily, lest they should lose the fruit of their sufferings: hence it commeth to passe, that he holdeth them a long while in suspence, to the intent that hee

may

may have the more prayers and teares from them, and in the end bestow greater blessings upon them, when they are made capable hereof. Let us therefore quietly submit our selves under his hand, resigning up our wills unto his most holy will, and subjecting our carnall reason unto his heavenly wisdome, assuring our selves that if present helpe were best for us, wee should not be disappointed of our hope, and if it be not best, why should not wee keepe silence unto the *Lord*, and waite upon him, untill hee please to have mercy upon us, and to free us from all our troubles and distresses.

Why God suspends mercies to his children.

Thus much be said briefly of the *Preface* unto the *Lords Prayer*, which sheweth how wee must be affected towards men, and perswaded of *God* if wee will call upon him in a sanctified manner, and with assurance of happy successe.

NOw it followeth that we consider of the *Prayer it selfe*, which consisteth of sixe severall Petitions.

The three first of them concerning chiefly the Glory of God.
The three last, the benefit and comfort of his Children.

Touching the meaning of the first Petition, *Hallowed bee thy Name*: we must understand that

1. *Petition.*

What is to be understood by the name of God.

by the *Name of God* is signified all those things whereby he is made knowne unto the sonnes of men, as namely;

First, his *Titles*, *Exod.*3.14,15. *Exodus* 6.3.

Secondly, his *Attributes*, *Exodus* 34 5.6.7.

Thirdly, his holy *Ordinances*, *Psalme* 38.2. 1 *Tim.*6.1.

Fourthly, his *wonderfull workes of judgement*, *Psalme* 9.16. *Isa* 30 27.

Of *Mercy*, *Isa.*48.9,10,11.

Hallowing Gods name what it is.

As for the word *Hallowed*, Wee must know that *to hallow, is to set a part a thing from the common use to some proper end*, and therfore, to *sanctifie* and *hallow* the *name of God*, is *to set it apart from all abuses to an holy and reverent use, and to confesse and professe it holily*. So that when we pray *Hallowed be thy Name*, it is thus much in effect;

Lord let thy Titles, Attributes, thy workes, and thine Ordinances be so knowne, esteemed, and embraced, both of mee and of all thine elect people, that thou maist have all due honour and glory: and let all the plots and practices of the divell, and his instruments tending to the contrary, bee utterly brought to nought, and made to serve for the greater magnifying of thy glorious Name.

Hallowed

Hallowed be thy Name.

In that this Petition is set in the fore-front of the *Lords Prayer*, Hence wee may learne from the Method and order.

That Gods honour and glory ought to bee most deare and precious in our eyes.

Observat. 7. Gods glory must be most precious in our eyes above all.

Of all the things that wee are to desire and crave at the *Lords* hands, this must bee the first and the principall, that his Name may bee sanctified by us and the rest of his servants. And for this end and purpose are all other things to bee asked, namely, that by the enjoyment of them wee may be the better enabled to honour and glorifie the *Lord* our *God* in all things. And therefore is that argument used in the conclusion of this prayer, *for thine is the kingdome, the power, and the glory, &c.* Which is, as if wee should say in more words, These and these things have wee requested of thee (O heavenly Father) and wee beseech thee to grant them unto us, that so thou mayest have more *praise* and *Glory* from us.

And, *As this is the chiefe thing which wee are to aske in our prayers, so it is the principall matter which we are to ayme at in our obedience*, as it doth evidently appeare by this, that the foure first

2. This in all our obedience must be the chiefest thing aymed at.

Commandments, which are backed with moſt forcible reaſons, doe eſpecially concerne *Gods* glorie, and require that homage and ſervice from us, which maketh cheiefly for his honor.

Exod. 32. 32. And this we may ſee in Moſes, who had ſuch great reſpect unto the glorious name of the *Lord*, that he was content *to bee blotted out of Gods booke*, that *Gods* people might be ſaved, & *God* himſelfe by that meanes the more glorified.

And in like manner was *Paul* affected, for ſeeing his brethren the *Iſraelits* to grow ſtill more hard and obſtinate, as the Goſpell was more cleerely and powerfully preached unto them, and thinking withall, that the *Lord* might haue more glory by their ſalvation, being many in number, then by his alone; he profeſſeth, that

Rom. 9. 3. *hee could wiſh himſelfe* (if it might haue ſtood with *Gods* good pleaſure) *to be ſeperated from Chriſt, that they might be joyned unto him*, and to be accurſed, that they might be bleſſed: which he did not ſo much in loue unto them, as in deſire of advancing the glory of God, in ſaving ſo many thouſand ſoules. Though every one cannot attaine to this great meaſure which was in Paul and Moſes yet every one ſhould haue a high regard of the glory of God.

Reaſon 1. God deſerveth glory from us. And there is good reaſon why his honour ſhould be ſo regarded of us. For,

Rom. 11. 36. Firſt, *Hee deſerved no leſſe at our hands, ſeeing that he made us, preſerveth us, and beſtoweth upon us whatſoever good things we doe enjoy for bodie*

or

or ſoule, and will at length make us partakers of the kingdome of his deare Sonne.

Secondly, *Hee will fully recompence us if we ſeeke to magnifie him*: for he hath ſaid, *Them that honor me, I will honor*. If then we would be kept from everlaſting ſhame and reproach, and haue the crowne of neuer fading honor ſet vpon our heads: the readieſt way to attaine thereunto is, to deſire and endevour aboue all things that the *Name of God may be glorified*. For if we either preferreany thing before it, or equall any thing unto it, either we ſhall not obtaine it, or not in mercie enjoy it, becauſe indeed we make *an Idoll of it*: and beſides that we ſhall be ſure to haue infamie and contempt powred upon us, as is threatned as a iuſt reward of our impetie, as *Phil* 3.19. *Whoſe end is deſtruction, whoſe God is their belly, whoſe glory is their ſhame, which mind earthly things*. 1 *Sam*. 2.30. *They that deſpiſe mee ſhall be lightly eſteemed* and in the 1. of *Sam*: 2.17.

2 He will fully reward all. 1 Sam 2. 30.

3 The dangers of not preferring Gods name before all.

1

2.

Which ſerveth, firſt for reproofe of a common and yet a great corruption that is in our wicked nature, which is, *to be more affected in our prayers with the ſenſe and feeling of our wants, then with the deſire of Gods glory*. If we be poore and needie we can bee well content that *God* ſhould be our Treaſurer, to ſerue our turns, & to ſupply our preſent wants & neceſſities. If we be ſicke and weake, we can be glad that he ſhould be our Phyſition to cure our bodies, and to reſtore them unto perfect health, &c. But why doe

Vſe. 1.

Simile.

Queſt.

Answ. doe wee desire these things? even that wee may live as our neighbours doe, and hold up our heads with the best of them, that wee may take our pleasure and delight in this world, and lead a merrie and contented life? Is this to aymeat *Gods* glory in our petitions? Nay, this is to seeke and serve our selves, and hence it commeth to passe, that *the more God loveth us, the more hee crosseth us in our desires*, because wee doe not therein intend the setting forth of his praise, but meerely the satisfying of our fleshly lusts.

A cause of crosses, though well-beloved of God.

Vse 2. Secondly, let us hence learne *to try the soundnesse of our hearts, by examining how wee are affected towards his Name*: forif wee can grieve when it is dishonoured, and rejoyce when it is glorified, wee may assure our selves that our hearts are right with the *Lord*. As for the former of these, wee have an example thereof in *Moses*: for nothing did so wound and kill his soule, as when he saw Idolatrie committed among the people of *God*, whereby his glory was stained: hee was never so much grieved when the children of *Israel* were mutinous against him, and readie to reject his government, as when they were rebellious against the *Lord*, and cast off the yoake of obedience due unto him. And that was it that pierced the heart of *Eliah* also, *I have beene very jealous for the Lord God of hoasts*, (saith he unto *God*) *because the children of Israel have forsaken thy Covenant, cast downe thine Altars, and slaine thy Prophets with the*

A tryall of a right heart with God.

Exod. 32.19

1 Kin. 19.14

the ſword. The like affection was in the Prophet, *Pſal.* 119.158. *I beheld the tranſgreſſors and was grieved becauſe they kept not thy word.*

The like may be ſaid of good King *Hezekiah*, who (when *Rabſhakeh* railed on him and on the reſt of the *Iewes*) was not much moved thereat: But when he heard of his horrible blaſphemies againſt the Name of the *Lord*, *Hee rents his clothes, and puts on ſackcloth, and ſent unto the Prophet Iſaiah*, certifying him, *how he had railed on the living God, and reproached him with words*: earneſtly intreating him to lift up his prayer unto heaven, and he himſelfe doth the like; *Beſeeching the Lord to open his eyes to ſee, and his eares to heare all the words of* Senacherib, *who had ſent his ſervants to blaſpheme the living God.* Behold an excellent patterne of zeale for *Gods* glory, when hee commeth into *Gods* preſence, hee ſtandeth not to aggravate the matter againſt his enemies, for that they had ſpoken vilely and baſely of him, (as indeed they had done) but this was it that filled him full of woe and perplexitie, that they had uttered ſuch blaſphemous ſpeeches againſt the *Lord*. For indeed, when they had ſo impiouſly ſtruck at the *Lords* Name, it was a farre more hainous matter, then if they had ſmitten at the name and lives, yea, and the ſoules and ſalvation of *Hezekiah* and all the Subjects. And that is the true reaſon why the ſervants of *God* have beene ſo exceedingly affected in ſuch caſes. And that the *Pſalmiſt* ſaith, *The zeale of thine houſe hath eaten me*

Iſa. 37.4.5.

Verſe 17.

Chap. 37.5.

Pſal. 69.9.10

up, and the rebukes of them that rebuked thee are fallen upon mee: I wept, and my soule fasted, &c. The like zeale appeares also in *Paul* and *Barnabas*, *Acts* 4.14. who when they were whipt and put in the dungeon and stockes sung Psalmes, but when they would have given them that honour that belonged to God, they were filled with griefe, and rent their clothes, and cryed out saying, *Sirs, why doe you these things? Wee also are men of like passions with you, &c.* And on the contrary part, for the matter of rejoycing when *Gods* Name is any way honoured.

We have the Prophet *Davids* example, who
Psal. 122.1. saith, *I was glad when they said to me, we will goe into the house of the Lord.* It did his very heart good to see that men were forward in matters of *Gods* worship, and readie to frequent his Ordinances. And in another place it is said, that
1 Chro. 29.9 *when the people offered willingly and chearefully unto the Lord*, towards the building of the Temple, *David* the King rejoyced with great joy, *and blessed and praised the Lord*, who had put abilitie into their hands and willingnesse into their hearts, to offer so bountifully for so good a purpose. Let all such therefore as would bee esteemed faithfull and sound hearted Christians, strive to bring their hearts to bee thus affected unto the glory of *God*, that it may be their greatest griefe to see or heare the Lord dishonoured, and their greatest comfort to see or heare his Name to be glorified.

But oh! how farre are the greatest sort of men

men from this holy zeale of *Gods* glory? Let them be touched in their names, and disgraced and abused in any reprochfull manner, and you shall see them forth-with as hot as fire: what? take away their name, that is more then their life unto them? they cannot put it up, neither will they. But you that stand thus for your owne credit, that yee cannot endure to be slaundered and traduced, what account doe you make of *Gods* honour? may not men blaspheme his glorious Name, by prophane swearing, and scoffe at his word, and disgrace his Ordinances, and cavill against his sacred decree of *Predestination*, and against his wise *Providence*, and righteous government of the world, and yet for all this you shew no griefe nor dislike thereof? what impiety and senslesnesse is this? can any imagine that the love of *God* dwelleth in his heart, who is so little touched with matters that tend so much to his dishonour? Indeed when they are so passionate, and so violent in the defence of themselves, and for the upholding of their own reputation, they shew that they are eaten up with zeale, but it is the zeale of pride, the zeale of selfe-love, and the zeale of wrath, which will bee so farre from comforting them, that in the time of misery, of sicknesse and of death, it will lye so heavie upon their consciences, that they will never bee able to beare it. A false zeale.

Thirdly, *Here is matter of singular consolation, for them that make the glory of God their chiefe joy, and his dishonour a cause of greater heart-* Vse 3.

breaking unto them, then any private injury whatsoever. Certaine it is, that they shall never want joy and glory, that are so joyfull at the advancing of *Gods* glory, neither need they to feare discredit, who are so grieved that the *Lords* honor should be impeached. They that are glad to see the good behaviour of the godly, and mourne to behold the lewd conversation of the ungodly, desiring *God* to turne their outrage in sinning unto his praise, and waiting when hee will effect so much, they have laid up a good foundation for themselves, and provided well for their owne honor, comfort and happinesse.

So much in generall that we must have a principall respect in our Petitions unto the glory of *God*, now let us consider more particularly,

What things are chiefly to be asked in this petition, 1. Sound knowledge.

What things are chiefly to be asked in this petition, to the intent the Lord may be glorified by us, and others.

The first thing that we are to pray for, is *sound knowledge*, without which it is impossible to sanctifie *Gods* Name: Therefore it is said in the *Psalme, They that know thy Name will trust in thee*, implying thereby, that none can honour the *Lord* in resting and relying upon him, but such onely as are acquainted with his *power, justice, wisedome*, and *mercie, &c.* And indeed, till such time as wee have gotten good understanding, we are apt and readie to mislike and misconster the wayes and workes of *God*, as we see in the Prophet, who in his ignorance and in the pride of his carnall reason, was bold

Psal. 9. 10.

Psal. 73.

to

to controll the providence of *God*, and to finde fault with his government, for that hee ſuffered the ungodly to proſper and flouriſh, and to live at hearts eaſe, when as his owne beſt ſervants were continually afflicted, troubled, and pinched with manifold wants and miſeries: Hee fretted and chafed at this, as though there had bin no gaine by ſerving of *God*, upon the conſideration thereof, (ſaith hee) *my feete were almoſt gone, for I fretted at the fooliſh, when I ſaw the proſperitie of the wicked, &c.* And afterwards in that *Pſalme* he ſayth, *Certainely I have cleanſed my heart in vaine, and waſhed my hands in innocencie.* Verſe 13. See how farre wide hee was carried for want of ſpirituall wiſedome, as hee himſelfe in that very place acknowledgeth, *ſo fooliſh was I and ignorant, I was a beaſt before thee.* Verſe 22. But when he left reaſoning with fleſh and bloud, and went into the Sanctuary to conſult with *Gods* word, then he ſaw and confeſſed his error and follie, being fully reſolved that wicked men were exceeding miſerable in the height of their worldly felicitie, *becauſe they were in ſlippery places, and muſt ſuddenly and fearefully bee caſt downe into deſolation.* Verſe 18. And that *Gods* children were exceeding happie, even in the depth of their adverſitie, *becauſe the Lord is their portion, and will guide them by his counſell while they live, and receive them unto glory when they die.* Verſ. 24.

Thus wee ſee, how *Gods* name was diſhonoured by him in his temptation and ignorance,

norance and ſanctified by him when he had knowledge. The Idolatrous Kings *Ieroboam*, *Ahaz* and *Manaſſes*, and thoſe that lived vnder their government being ignorant of the true *GOD*, worſhip Divels in ſtead of *God*. 2 *Chronicles* 11.15. *Pſalme* 106.37.38. *Reuel.* 9.20. and *Paul* himſelfe before hee had knowledge was a fearefull blaſphemer and perſecutor as he confeſſed. 1 *Tim.* 1.13 and as Chriſt foretold 16. *Iohn.* 4.3. *They ſhall put you out of the Synagogues, yea the time commeth that whoſoeuer killeth you, will thinke that hee doth God ſervice, and theſe things will they doe unto you, becauſe they know not the Father nor mee.* And the like may be ſaid concerning *Gods* eternall *Decree of Predeſtination*: A great many not having their mindes informed with ſound underſtanding, doe fret, repine, and cavill againſt the *Lords* dealing in that behaife, as if it could not ſtand with his juſtice to elect ſome, and to reject others, to appoint ſome unto eternall joy and happineſſe, and other ſome unto everlaſting woe and miſerie. But the holy Apoſtle *Paul* being throughly inſtructed in heavenly miſteries, doth greatly magnifie the *Lord* for the ſame, having that in high admiration, which he could not bring within the compaſſe of his carnall reaſon. *Oh! the deepeneſſe* Rom. 11.33. *of the riches both of the wiſedome and knowledge of God* (ſaith he) *how unſearchable are his judgements, and his wayes paſt finding out?* But ignorant perſons are ſo farre, from glorifying

God

God for his word and workes, that they take offence of both. For, to them all holy instructions are as parables, which they cannot understand, and doe no more affect them, then excellent pictures or colours doe affect a blinde man, or sweet and pleasant musicke a dead man. The greatnesse of this sinne of ignorance is evident, not only making the word and workes of *God*, unprofitable unto the sonnes of men; but also drawing downe the curse and condemnation of *God* upon them, 2 *Thes.* 1.7.8.9. *Christ shall bee revealed from heaven with his mighty Angels in flaming fire, taking vengeance on those that know not God, and that obey not the Gospel of our Lord Iesus Christ, who shall bee punished with everlasting destruction from the presence of the Lord, and the glory of his power.* And whereas hypocrites will boast of their knowledge, hee stops their mouthes with this that it must bee such a knowledge as brings their hearts to the obedience of the Gospel of Christ, otherwise it will not further their reckoning, but increase their judgement, *Luke* 12.47. *Simile.*

But on the contrary, when once wisedome enters into the soule, and knowledge delighteth the heart, then are they fitted to sanctifie the name of the *Lord* in every respect, in his word, workes, judgements, mercies, both in themselves, and others. Here then wee are to pray, that wee our selves and all *Gods* people, may attaine unto sound understanding: and so farre as Prov. 2. 10.

we labour for this, and ſtirre vp others to doe the like, ſo farre we doe conſcionably uſe this Petition, *Hallowed bee thy name*; Otherwiſe, though the words be neuer ſo frequent in our mouthes, we doe but diſſemble, and do not indeed from our hearts deſire that *Gods* name may bee ſanctified. And therefore hee may anſwere all them that pray in that ſort what haue you to doe to take my name in your mouth, when you haue neither knowledge nor care that it may bee glorified? If you would haue your requeſts to bee accepted of mee, labour for that in action which you haue in petition, get that holy knowledge whereby you may bee fitted to glorifie my name, and thereby, you ſhall make it manifeſt unto your owne ſoules, that you vſe this petition in a conſcionable manner.

2 We pray that our knowledge may fructifie.

Now further, as *we are to pray for knowledge, ſo are we alſo to deſire that it may be effectuall, and haue its due operation*: For otherwiſe, the *Lord* cannot bee glorified thereby, but his name ſhall by that meanes rather bee diſhonoured. For the Divell himſelfe, and his inſtruments haue knoledge (as the wicked Phariſees and *Iudas* had, with many moe of whom the Scripture maketh mention) but they uſed it to very ill purpoſes, and to the utter diſhonour of *Gods* name, as farre as in them lay. Therefore we muſt pray, not for a bare and naked knowledge onely, but for a powerfull and working knowledge; whereby;

1 Cor. 1. 26. 27, 28.

1. The

1. *The heart may bee rightly affected.*
2. *The tongue well guided.*
3. *The conversation religiously ordered.*

First, concerning the *heart*, it must be inwardly touched, and wrought upon by the knowledge we haue: As for instance. Doe we know that *God* is true in the performanee of all his promises; then are wee bound to sanctifie his name in our hearts by beleeving them, and by depending and waiting upon him for the fulfilling of them, whatsoever difficulties there be, which may any way hinder the same. 1 The heart must be rightly affected.

Thus did *Abraham* glorifie *God*, as the Apostle witnesseth of him, *Romans* 4. there were two impossibilities, the one in nature concerning *Abraham* and his wife, that he being *almost an hundred yeares old*, should beget a son, and shee being ninetie yeares of age should beare a sonne. The other was concerning the *Lord*, who if he did not effect this, must needs shew himselfe to bee untrue of his word, and unfaithfull in keeping his promise, as for this latter, it was simply an impossibilitie, and therfore *Abraham* concluded with himselfe, that *God* could not be a lyer, therefore whatsoever impossibilitie there was in nature, yet he resolved that he would glorifie *God*, in beleeving that he would glorifie *God*, in beleeving that he would be as good as his word, *Hee considered not his owne body* (saith the Apostle) *which was now dead, neither the deadnesse of* Sarahs *wombe, neither did he doubt of the promise of God,* Gene. 17. 17. Rom. 4. 18, 19. 20.

through unbeleefe, but was ſtrengthned in faith, and gaue glory to God, being fully aſſured that he that had promiſed was alſo able to doe it. And that this is an honouring of *Gods* name, will hence evidently appeare, that men doe account it a great credit unto them to be beleeved, and to bee eſteemed men of their word: and doe thinke the contrary a great diſgrace. Are men ſo jealous of their names in that behalfe, and ſhall wee imagine that the *Lord* is not much more jealous of his? Yes ſurely, he makes reckoning that thoſe which giue him the glory of his truth, doe much magnifie him: and that they who doe in thought, word or deed detract therefrom, doe greatly diſhnour him. Yet ſuch is the ſinfulneſſe of our wretched natures, that notwithſtanding all the bleſſed promiſes that are made unto us concerning ſpirituall things, and our eternall ſalvation, as alſo concerning the things of this life, and our outward preſervation, yet wee are readie to doubt ſtill, and to make queſtion whether they ſhall bee performed or not. *Obiect.* What is this, but to imagine that the *Lord* is like us much in words, and little in deedes?

But, will ſome ſay, *I am not troubled with doubts touching the ſalvation of my ſoule but am well reſolved of that point: but all my feare is, how I ſhall be provided of food and rayment, and ſuch like neceſſaries for me and mine.*

Anſw. But heere is great unbeleefe and hypocriſie, will you perſwade men, that you beleeue that

God.

God will doe the greatest things for you; when you will not trust him in lesse matters? Nay certainely, whosoever is throughly perswaded that the *Lord* will bestow his kingdome upon him, he will in the like measure assure himselfe, that hee will not faile him for outward blessings: And in truth, all our doubtings for earthly things, proceed from want of resolution for heavenly things.

Againe, *The name of God is sanctified by us, when we ascribe unto his Majestie the praise of his power*: as may be seene partly in the example of *Abraham* before alledged, who is said to give glory to *God* in this respect, that *hee was fully assured, that hee that had promised, was able to doe it*. And likewise in the former Epistle of *Peter*, where he thus exhorteth, and incourageth those that were in persecution, *Blessed are yee if yee suffer for righteousnesse sake: yea, feare not their feare neither be troubled, but sanctifie the Lord in your hearts*, And (as it is in *Isaiah*, out of which these words are taken) *Let him be your feare and your dread*, in which place, the *holy Ghost* meeteth with a common corruption that *Gods* owne children doe finde in themselves: for if at any time, they see the arme of flesh set against them, and that the great ones of the world doe oppose them, for keeping a good conscience, they presently begin to bee troubled and perplexed with many doubts and feares; Oh (thinke they) if such mightie men as these band themselves against us, there is no way but

6.
We give *God* here the praise of his power.

Rom. 4.20. 21.

1 Pet. 3.14.

Isa. 8.13.

one: they will certainely crush, and utterly overthrow us; but what is *Gods* advice in this case: *feare not their feare*, (saith he) that is, be not afraid of crosses and losses, of dangers and disgraces, and such like, whereof carnall men are afraid themselves, and therefore imagine and goe about to fright you with the same. Feare them not (I say) nor any thing that they can doe against you.

Object. 1. But, *Is there is no cause* (might some say) *when they are strong, and we are weake, they wealthy and wee poore, they many, and wee few, &c.* What would you have us doe in this case?

Answ. *To sanctifie God in your hearts*, (sayth the Apostle) that is, give him the honour of his power, of his providence, whereby hee over-ruleth and over-swaieth all the men in the world, and through which he is as well able to protect and defend you from the mightiest adversaries, as from the weakest: from the wealthiest, as from the meanest: and from tenne thousand, as well as from one person. For, hee is of infinite strength, and therefore all things are alike easie unto him. And this the *Lord* would have to be setled and grounded in our hearts, which will be as a strong bulwarke to fence and fortifie us against all unnecessary and mistrustfull feares. *The name of the Lord is a strong towre: the righteous runne unto it and are safe*, *Prov* 18. 19. This perswasion was it, that caused *Shadrach*, *Meshach*, and *Abednego*, to be so bold and courageous, when *Nebuchadnezzar* threatned

to

to cast them into the hot fierie furnace, if they would not fall downe to worship his golden Image that he had set up: *O Nebucadnezar*, (sayd they) *Wee are not carefull to answer thee in this matter*, as if they should have said, It is not the fierie furnace that can daunt us, and drive us to yeeld unto this Idolatrous worship: no, weare resolute in the point, and will never put it to further consultation; *Behold our God whom we serve* (even in refusing to yeeld unto this thy commandement) *is able to deliver us out of the hot fiery furnace; and he will deliver us out of thine hand, O King.* Nebucadnezar had blasphemously insulted over them, saying, *Who is that God that can deliver you out of my hand?* Now these holy servants of the *Lord*, being full of heavenly zeale, gave unto their *God* the honour of his power, and told him to his face, that he was able to deliver them out of his hands, and to set them free, if it stood with his good pleasure so to doe: but that they referred wholly to his wisedome, resolving with themselves, that they would rather frie in the scorching flames, then so farre dishonour the *Lord*, as by the smallest gesture to make shew of offering divine worship unto that abominable Idol. This tended wonderfully to the glorifying of *Gods* name, before that heathen King, and all his Princes and people that were present, and therefore, here those are greatly to be condemned, who in such times of danger will shrinke, and pull in their hornes, and rather lie, dissemble, and yeeld to any cor-

Dan. 3. 16. 17.

Verse 15.

ruptions, then they will expose themselues to imminent perils, albeit, they haue neuer so many comfortable promises of assistance, and deliverance from them, if they would sanctifie the *Lord* in their hearts, & persеuere in a Christian course keeping faith and a good conscience vnto the end.

3 The praise of this wisedome.

Lastly, we may glorifie *God* in our hearts, by *yeelding vnto him the honor of his wisedome, and of his iustice*, as in beleeving other things that depend thereupon, so also in giving credence vnto this, that he seeth the most secret offences, as well as those that are most obvious vnto the veiw of men. Wherein they doe exceedingly faile, that dare doe such things in secrit corners, and in the darke, as they would adventure to commit before any honest man may, not before a child, for feare it should bee discovered and brought to light. What is this, but to imagine that either the *Lord* doth not see such hidden things, or else is not able or willing to punish men for the same? either of which is an horrible blasphemie for any to conceiue.

Thus we haue in part heard, how our knowledge of *Gods* name must bee effectuall in our hearts. This point might be amplified by sundry other particulars as namely how by the *word* and *workes* of the *Lord* our soules should be affected with *ioy* or *greife*, *feare* or *admiration* or the like, according to the nature and quality of the word which wee heare, or the workes

A further amplification of the point.

which

which wee behold; But my purpose was, but briefly to touch these things.

In the next place, wee pray here that our knowledge of *Gods* name may bee effectuall in our speeches, so that by our tongues wee may bring glory and honour unto his blessed Majestie: and that by speaking of his holy word with all due reverence, for our owne and others edification: by yeelding unto him the praise of all his workes whatsoever. And more particularly, we must desire strength from heaven to glorifie our *God*, not only in prosperity, but even in our deepest distresse and miserie; acknowledging that, *It is Gods mercie that wee are not consumed. That righteousnesse belongs unto him, and to us open shame. That the Lord giveth, and the Lord taketh, and therefore that his name is evermore to bee blessed and magnified.* And if it be our bounden dutie to offer praises unto *God*, when his afflicting hand lyes heavie upon us, much more is it required of us, when any speciall blessings and benefits are bestowed upon us. The neglect hereof is sharply taxed by our Saviour *Christ* in the *nine Lepers* that being clensed of their leprosie, did not returne to give *God praise* therefore. There were tenne of them in all, that were healed, one of which came unto *Christ* and fell downe at his feet to give him thankes: but all the rest meerely seeking themselves and their owne ease, were all-together unthankefull for that mercie which they had received, and so robbed him of

2.
We pray that our tongues may bee well guided and seasoned.
Psal. 119.13
Eph. 4.29.
Psa. 103.104.105.
Lam. 3.22.
Dan. 9.7.
Iob 1.21.
Luk. 17.11.
Verse 16.

of that glorie which was due unto him. This is a fault too too ordinary in the world, there is scarce one among tenne, that doe with thankfulnesse acknowledge the loving kindnesse of the *Lord* towards them, but the commonnesse of the fault, doth nothing diminish the greatnesse thereof; And better it were an hundred times, that men should want helpe in their miserie, then that *God* should want the praise of his mercie. This bee spoken concerning our sanctifying of *Gods* Name in our communication.

3. We must hallow him in our lives.

Now in the third and last place, wee are to intreat the *Lord*, that hee will inable us according to our knowledge, to glorifie him in our lives and conversations. Which wee may the more confidently aske, because our Saviour commandeth it, saying, *Let your light so shine before men, that they seeing your good workes, may glorifie your Father which is in heaven.* Which is propounded by the Apostle *Paul* as the end of all our actions, whether naturall, civill, or spirituall. *Whether yee eate or drinke* (saith he) *or whatsoever yee doe, doe all to the glory of God.*

Math. 5.16.

1 Cor. 10.31

Wherein every one must glorifie God in their lives.

Now this is a speciall thing whereby every Christian must glorifie him, in the *performing the duties of his owne calling*, according to that saying of our Saviour, *Father I have glorified thee upon earth*, how proves he that? *I have finished the worke which thou gavest me to doe.* The Minister must doe his dutie, which is, to teach

John 17.4.

his

his people faithfully, to walke before them conscionably, to watch over their soules continually, and never to cease praying for them, that the *Lord* may please to convert, and still further to confirme all such as are his chosen ones, appointed to eternall life, in his unchangeable decree and purpose. Acts 14. 1 Pet. 5. 2. Phil. 1. 9.

The people on the other side must be as carefull of their dutie, which is, to get *knowledge* and *conscience*, and evermore to presse forward unto greater perfection of obedience, that those that are without the meanes of salvation, may see what a benefit it is to live under an holy Ministrie, (and so may become desirous of it, and painefull in seeking for it) when they behold and consider what innocencie and sinceritie there is in the tongues of Christians, what simplicitie and faithfulnesse in their dealings, what uprightnesse and holinesse in their behaviour; how loath they are to defraud and over-reach any one: how circumspect, that they doe not give any offence to those that are without, and in a word, how wearie they are in the whole course of their carriage, that they may doe nothing tending to the disgracing and blemishing of their holy profession. Philip. 3. The benefit of a beautifull Christian conversation.

This might bee further pressed upon *parents* and *children*, *masters* and *servants*, *Husbands* and *wives*, that every one should be carefull to glorifie *God* in doing the workes of his owne place: which if wee could heedfully looke unto, wee should bee able to stop the mouthes of all the

Papists and *Brownists* in the world though they sharpen their wits, and whet their tongues, and pens to speake and write against us, in the most despitefull, and disgracefull manner that may bee. Whereas on the contrarie part, if wee prove slacke and negligent in this behalfe, the
Rom. 2. 24. name of *God* and the Religion of *God*, will bee ill spoken of for our sakes, when wicked Infidels doe defile themselves with any foule and scandalous offences, they beare all the blame on their owne shoulders, and *God* is by consequent glorified thereby; In that they being the servants of the divell, doe continually performe the worke of the divell, and beare the shame of their sinfull wayes, because they have refused to walke in *Gods* wayes. But the case stands otherwise with Christians: for whatsoever grosse evils are committed by them, doe not onely tend to their owne reproach, but also redound unto the dishonour of their master. And therefore we should beseech the *Lord* to give us grace in our hearts, that wee may behave our selves as men of another world: as men that
Luke 1. 75. are redeemed from the earth, *to serve the Lord*
1 Pet. 2. 9. *in holinesse and righteousnesse all the dayes of our*
Tit. 2. 14. *life, and to bee an holy nation and a peculiar people, zealous and forward in every good word and worke*: so that all who heare our conference,
Deut. 4. 6. and are acquainted with our conversation, may bee driven to confesse in their hearts at least, if not with their lippes, that wee are
Acts 5. 13. the onely blessed people in the world. And

that,

that all such among them as pertaine unto the *Lord, may glorifie God in the day of their visitation.* 1 Pet. 2. 12.

And so much concerning the particular things, which wee are to aske under this petition.

Things to be prayed against.

Now as touching the things to bee prayed against, they shall be but onely named, and referred to these heads, *viz.*

1. *Ignorance of the former things.*
2. *The ill effects that follow thereupon,* in the *hearts, speeches,* and *conversation,* of those that take upon them the profession of the Gospell, in pride, prophanenesse, infidelity, unthankfulnesse, impatience, swearing, blasphemy, unreverent speaking, and a scandalous life.

Thus much concerning the first Petition; The second followeth;

Thy Kingdome come.

2. *Petition.*

WEE heard out of the former petition what the first and principall thing is, which every Christian ought to bee carefull of, namely, that all due honour and glory may bee yeelded unto the holy name of *God.* Now in the two next petitions,

titions, to wit, the ſecond and the third, are declared two ſpeciall meanes whereby that may bee effected. Which are;

1. *The comming of his Kingdome.*

2. *The doing of his will.*

For where *Gods* Kingdome is moſt advanced, and his will beſt performed, there is his Name moſt glorified.

But for the better underſtanding of this petition, weemuſt know that *the kingdome of God* is taken two wayes, *viz.*

How the kingdome of God is underſtood.

Firſt generall, for *his government over all the whole world*: In which ſenſe it is ſaid, *The Lord is a great God, and a great King above all Gods.* Pſal. 95. 3. And *Iſa.* 6. 5. *Mine eyes have ſeene the King the Lord of hoſts.* Likewiſe *Daniel* 4. 34, 35. *His dominion is an everlaſting dominion, and his kingdome is from generation to generation, and all the inhabitants of the earth are reputed as nothing, and hee doth what hee will, &c.* From which places, it is evident that hee ruleth, governeth, and exerciſeth his power over all the earth, and over all the creatures in the ſame. As for this *Kingdome*, wee pray not for it in this place, for it hath beene, is, and ever ſhall bee alike: ſo that to pray for the comming of this Kingdome, were not a prayer of faith.

Secondly, *It is taken for that more ſpeciall government of God, which hee exerciſeth in the hearts and conſciences of his people, by the ſceptre of his word, and the powerfull operation of his holy ſpirit*, through the which hee pulls us out

of the kingdome of Sathan, (who is the Prince of darkneſſe, and ruleth in all the children of disobedience) and receiveth us unto himſelfe, to beeguided and governed according unto his divine ſtatutes and heavenly lawes. For this Kingdome wee pray in this petition: which is indeed properly the Kingdome of *Chriſt*, becauſe hee is the *King of Saints*, (as the Scripture termeth him) but it is here attributed to the *Father*, becauſe he governeth by his *Sonne*. Eph. 2.2. Rev. 15.3. 1 Cor. 15.24.

In this Petition therefore, we pray that all Gods Elect which yet are under the power of ſinne and Satan may bee converted, that they may attaine to knowledge and conſcience: And that ſuch as have this good worke of grace begun in them alreadie, may have it daily increaſed, and continually perfected more and more: and that at length, after they have ſpent their dayes in the kingdome of Grace, they may come to the fruition of the kingdome of Glorie, and Satans kingdome aboliſhed. Wee alſo further pray, that God would ſend forth his word, Math. 9.38. *give it free paſſage*, Eph. 6.19. *Powerfully accompany it by his Spirit.* 2 Cor. 10.4.5. *and that good Miniſters and Magiſtrates may be preſerved, diſcipline purely adminiſtred.* Which is alſo intimated in this Petition. What wee pray for here.

So much briefly concerning the generall drift and meaning of the words.

Now more particularly, concerning ſuch inſtructions as are therein contained for our learning, in theſe words.

Thy Kingdome come.

Whence wee may obſerve, That;

Obſervat. 6. *The faithfull ought earneſtly to long for, and heartily to pray for the Kingdome of Chriſt.*

Every one that profeſſeth himſelfe to bee a ſubject unto the King of heaven, muſt ardently deſire that Sathans kingdome may bee demoliſhed, and overthrowne, and that the *Lord* may beare ſway in his ſoule, and the ſoules of all that belong unto him. This did *Paul* deſire for himſelfe thinking *all things but loſſe, and judging them no better then dung for the excellent knowledge ſake of Chriſt Ieſus, that he might be found in him, not having his owne righteouſneſſe, which was by the Law, but that which is through the faith of Chriſt, that hee might know him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, and might be made conformable unto his death.* Phil. 3. 8. 9. No man knowes the excellencie of grace, but he that hath it, which when any hath in ſome good meaſure, hee is ſo raviſhed with the love and liking of it, that he preferres it before all the treaſures in the world. And ſo did *Paul*, as wee ſee in this place, having once taſted how good the *Lord* was, hee could not bee ſatisfied with that meaſure of mortification, and

and vivification which he had receiued, though it were very large, but hee ſtill longeth and laboureth for more, and ſtriveth hard toward the marke, that he might attaine to a more experimental knowledge of the vertue of *Chriſt* his death, for the crucifying of his fleſh and of his reſurrection, for the quickning of his ſoule unto euery good worke,

Neither doth he deſire this for himſelfe alone, but for his brethren the *Iewes* that they might bee converted and ſanctified, and ſaved: and, *for the increaſe of Grace where it was begunne*, we may obſerue throughout his Epiſtles, how earneſt he is for the obtaining thereof. *I* will onely quote two places of many, for the manifeſtation of zeale in this behalfe.

One out of the *Epheſians*, where he ſaith, *For this cauſe I bow my knees to the Father of our Lord Ieſus Chriſt, that he would graunt you, according to the riches of his glory that you may be ſtrengthned by his ſpirit in the inner man, that Chriſt may dwell in your hearts by faith, that yee being rooted and grounded in loue, may be able to compehend with all Saints, what is the bredth, and length, and depth and height &c.* Eph. 3. 16. 17.

And againe for the *Philippians*, he prayeth that *their loue might abound more and more in knowledge, and in all judgement, that they might diſcerne things that differ, and that they might be pure and without offence untill the day of Chriſt. &c.* Phil. 1 9.

Thus

Thus we see it plainely proved, out of *Paules* example, that it is a dutie for us evermore to desire that the graces of *Gods* spirit may bee wrought and continued and still increased both in our selues and others: which is all one with this petition, where *Christ* biddeth us to pray, *Thy kingdome come*: for whereſoever the sanctifying gifts of the holy Ghost are, there doth *Christ Iesus* rule and raigne.

Reasons.

But let us yet further consider of some reasons for the confirmation of this point, that it stands us upon to pray for the erecting of his kingdome in our hearts and lives,

1

First of all; This may be one forcible reason to induce us thereunto, that till such time as this holy government is established in our hearts, we can neuer sanctifie nor glorifie the name of *God*, as in the former Petition we are taught to doe. For no unregenerate man, can in thought, word or deed, conceiue, utter, or performe any thing that may tend to the *Lords* honor, untill he be a subject and servant unto *Christ Iesus*, and untill he by his scepter haue beaten downe the sinnes of his soule, he is but a lumpe of flesh: *Hee savoureth the things of the flesh, and is led by the wisedome of the flesh, which is not subject to the law of God, neither indeed can bee*: and being wholy in the flesh (as the Apostle speaketh it is impossible that he should please *God*, and consequently impossible that hee should any way glorifie *God*. And therefore as often as he commeth before the throne

Rom 8.5.

of

of Grace with that Petition, *Hallowed bee thy Name*; hee prayes without faith, is having no warrant to take that Petition within his lips, being utterly unfit for that great worke of hallowing the *Lords* most glorious Name.

A second reason, to move us to desire the commin of the Kingdome of Grace, *may be taken from the miserable estate that we are in before, and the happie condition that we are brought unto after we have Christ to bee ruler in us.* Reason 2

As for our miserie before such time as we have taken up the sweet and pleasant yoake of *Christ*, it is very great: for we are in bondage unto Satan, and unto every vile and base lust, and so are subject to the eternall curse and malediction of *God*, and lyable to all manner of judgements both *corporall* and *spirituall*, both in this *life* and in that *which is to come*. This doth partly appeare in that part of the *Acts*, where the *Lord* sheweth the use and end of *Pauls ministrie*, for that he was sent unto the Gentiles, *To open their eyes, that they may turne from darknesse to light, and from the power of Satan unto God, that they might receive forgivenesse of their sinnes, and inheritance among them which are sanctified by faith in Christ*. In which words, is lively described and set forth the estate of all those that are without the precincts and limits of *Christ* his kingdome; to wit, that they are altogether blind in spirituall matters, the eyes of their mindes are quite shut up, so that they can see no more concerning heaven or hell, concerning holy duties

1. For our former miserie. Ephes. 2. 3. Acts 26. 18.

to bee performed; or sinfull courses to bee eschewed, then one that is utterly voide of sight, is able to discerne of those objects that lie directly before his eyes. There is nothing in their mindes but a confused heape of ignorance errours and false opinions; and consequently nothing in their hearts, but a Sea of ungodly lusts, and wretched affections: whence it commeth to passe, that living wholly in darknesse, they are enthralled unto the divell himselfe, who is the Prince of darknesse, and (as this text speaketh) *under the power of Satan* that is, not onely subject to be tempted, and assaulted, by him (for that is incident to the most godly) but wholly given up to bee ruled, guided and ordered by him, and that in their *thoughts, words* and *workes*, *Iohn* 8.44. *You are of your father the divell, and the lusts of your father you will doe.* This is the naturall condition of all the Sonnes of *Adam*, to bee vassals unto all manner of impietie and iniquitie, and consequently slaves unto him that ruleth in the children of disobedience, so that they must bee at his command, and be subject to his lawes, even
1 Iohn 2.16 *the lustes of the flesh, the lusts of the eyes, and the Pride of life.* And withall (which is the worst of all) they must stand to his reward, which is very bad in this world, but farre worse in that which is to come: For they that have given themselves to the service of the divell in their life time, shal afterwards be tormented with the
Math. 15. divell and his Angels in hellish torments, and

that

that for evermore: and therefore if it be ill ſerving of ſuch a maſter, as can requite us with no better wages, let us caſt off his yoake with all ſpeed, and pray as wee are commanded, *Thy kingdome come.*

But oh! This is it that addeth much unto the miſerie of unregenerate perſons, that the more ſinfully they carry themſelves, the more they pleaſe themſelves: and when they runne in the broad way toward hell, they think themſelves happie men, and condemne them for foolish and mad people, that walke in the wayes of life and happineſſe: and decline from ſuch dangerous courſes as they in their follie goe forward in, to their everlaſting ruine and perdition. This much briefely of the miſerie that wee are in, till ſuch time as wee bee ſubjects of *Chriſt* his kingdome. Now in the next place, let us conſider, *of the benefits which wee ſhall reape by living under that heavenly government*, and that in reſpect of our *king*, *of his lawes*, *and of his rewards*, *preſent* and *future*, *temporall* and *everlaſt.*

2. Benefits by living under Chriſt his government.

As for our *King* (in the firſt place) hee is *All-ſufficient*, both able and willing to make all his ſubjects perfectly happie in all reſpects: which that wee may more fully and cleerely perceive, let us take a briefe view of ſome places of Scripture, which do moſt lively deſcribe him unto us.

1. In reſpect of our King.

And for this purpoſe, *Pſalme* 93. is very worthy our conſideration, where it is ſaid, *The Lord* Pſal. 93. 1.

Lord raigneth, and is clothed with majestie. Other Kings are adorned with gorgeous and royall apparell, as was *Solomon*, to make them appeare more glorious unto the beholders, which argueth an imperfection in themselves, in that they are driven to seeke a kinde of excellencie out of themselves: but the King of Heaven needes no such matter: his owne Majestie serves in steed of royall robes, and therein doth hee infinitely surpasse all the glory of earthly Monarkes. Then further it is said in that *Psalme*, *The Lord is clothed and girded with power*: earthly Kings have their guard about them, and doe protect their persons by men and munition; by sword and shield, and the like, because indeed they are weake in themselves, and need these externall helpes for their safeguard: As for the *Lord*, hee cares not for any of these; his owne power is sufficient both to save himselfe and his subjects, and to overthrowe his foes with all their malicious attempts. Againe, in that *Psalme* is shewed, that as *GOD* hath power, so hee doth exercise the same. *The world is established by him, that it cannot bee moved.* Earthly Princes doe not alwayes use that power which they have, for sometimes they are so idle that they will not, and at other times so crossed that they cannot, but the King of Kings doth alwayes put his power in practice, in the government of the world, and of every thing therein. And among other things, herein doth his

his wonderfull power appeare, that hee makes the whole earth to hang unmoveable even in the midst of the ayre, without any prop or stay at all.

Thus we see in part out of that *Psalme*, what a glorious and mightie King the *Lord* is: but his excellencie will be yet more perspicuous, if we consider of some more of his Attributes, as we finde them set downe in the Scriptures.

1. Of Gods Omniscience and knowledge.

First then to speake somewhat of his *Omniscience, and infinite knowledge*, it is such, that hee understands all things, and therefore knowes every one of his subjects by name, which *Solomon* himselfe, though the wisest King that ever was, could not doe. The *Lord* himselfe professeth by the Prophet *Isaiah*, complaining of his peoples unbeliefe, *Zion hath said, the Lord hath forsaken mee and my God hath forgotten mee. Can a woman* (saith he) *forget her child, and not have compassion on the son of her wombe? though they should forget, yet will not I forget thee, &c.* And he yeeldeth a very forcible reason, *Behold I have graven thee upon the palme of mine hands, and thy walls are ever in my sight.* This much was very lively signified in the time of the *Leviticall Law*, for then it was commanded that the high Priest (who was a type of *Christ*) should carry the *names of the twelve Tribes of the children of* Israel being graven on the *Ephod*, and on his heart, and on his shoulders, so that hee loves them dearely, and supports them mightily, and that at all times, for

Isaiah 49.14.

Exod. 28. 11. 12.

he is ever busied in the execution of his office: whence it must necessarily follow, that he takes speciall notice of all of them, and of every one of them: yea, not onely of their persons, but also of their wants: hee sees all their distresses, and foresees all their perills.

That God sees the necessities of his children. Math. 6. 23.

Touching their necessities, our *Saviour* testifieth saying, *Your heavenly Father knoweth that you have need of all these things*, to wit, of food and rayment, and such like, whereof mention was made before in that Chapter.

Of Gods excellencie in foreseeing of dangers. Psal. 105. 17

And concerning his *foreseeing of perils*, it is evident in this, that knowing of the famine that should be in the Land of *Canaan*: he sent *Ioseph* before hand into the Land of *Egypt*, to provide for his Father *Iacob* and his familie. And indeed how can it be, but hee must needs fore-see such things, since he doth fore-appoint the same? And herein also hee goeth beyond all worldly government: For they are not acquainted with the wants of all their subjects that are presently upon them, much lesse can they have understanding of dangers before they befall them, and least of all, prevent every imminent evill whereby their Subjects may be annoyed.

Of Gods goodnesse in his love to his servants.

Againe, as *God* in wisedome doth infinitely excell all earthly Potentates, so doth hee also in *goodnesse*, there is never a subject nor servant of his, but he loves him with an unmeasurable and with an everlasting love; as the *Lord* himselfe protesteth unto his Church saying, *For a little while have I forsaken thee, but with great compas-*

Isaiah 54. 7.

sion

ſion will I gather thee: For a moment in mine anger I hid my face from thee, for a little ſeaſon, but with everlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer. It is not ſo with any earthly Prince: For, their affection is but in meaſure, and that which is, may ſoone faile by the ill deſert of the partie himſelfe, or by the ill report of others: at the leaſt wiſe, it muſt end with the life of the Prince: for, *when their breath departeth all their thoughts periſh.* Pſal. 149.
Now as concerning the *Lords* favour, there can be nothing to diminiſh that, he will not be miſinformed by ill willers concerning any of his children, for, *He ſearcheth their hearts and their reines, and is acquainted with all their wayes, and will deale with every one as hee knoweth their hearts and their workes.* Rev. 2. 23. Pſal. 1. 39. 2 Chr. 6. 30
And whereas the beſt of his ſubjects are tainted with many infirmities which doe indeed deſerve his diſpleaſure: yet ſhall they not be caſt out of favour: for *if they doe but confeſſe their ſinnes, and crave pardon for them* (as they will doe who are led by the Spirit of Grace) *hee will forgive all their iniquities, and paſſe by all their tranſgreſſions, yea, hee will not onely have compaſſion upon them, but will alſo ſubdue their iniquities, and caſt all their ſins into the bottome of the Sea.* Pro. 28. 13. 1 Iohn 1. 9. Micah 7. 18. Dan. 4.
And whereas the death of other Kings cuts off their love, this heavenly King loves for ever: and therefore as there is no end of his dayes, ſo ſhall there bee no end of his mercies.

Againe, *in regard of his Truth*, the *Lord* is 3.

greatly

In regard of his truth.

greatly to be magnified, for we may build upon his word: whatsoever he saith he will assuredly doe it, *not one jot or tittle of his word shall perish,* Math. 9. 18. *till all bee fulfilled.* It is otherwise with earthly Rulers, they many times say and doe not, because they are fraile and changeable, and mind one thing to day and another to morrow: and they oft times say, that which they are utterly unable to performe, or they are cut off before they haue time to goe through with it. But with the King of Kings *there is no variableneſſe,* Iames 1. 16. he is the same still, and changeth not: his power is as large as his will, *and his kingdome is from generation to generation,* Psal. 115. 3. and therefore he must needes be as good as his word. Dan. 4. 13.

4

In regard of his justice.

Furthermore, this King is just in all his wayes, whereas *Dauid* and *Solomon*, though otherwise good and godly Kings, dealt unjustly in divers things, as *Dauid* in the matter of *Vriah*, and of *Mephibosheth*: and *Solomon*, in laying to heavie burthens upon the people, in so much that 1 Sam. being wearie of them, they fell to mutinie and 1 King. 4. 7. rebellion. But the *Lord* neuer wrongs any of his subjects: but guides and governes them with all equitie and iustice. *Hee is set upon the* Psal. 9. 4. *throne, and judgeth right,* as the *Psalmist* speak- Psal. 45. 6. 7. eth. Now then to lay all these together if it be a singular prerogatiue to line under such a King as is full of maiestie, and glory, power and sufficiency, full of wisedome and understanding, full of justice and tender compassion, full of truth and of equitie; Under such a

King

King as knowes and conſiders all his ſubjects wants and diſtreſſes, as pitties their caſe: as is able to helpe and ſaue them, and becauſe he hath promiſed ſo to doe, cannot in his juſtice deny the performance thereof.

If (I ſay) it bee a ſpeciall priviledge, to liue under ſuch a ones governement, then may it ſtrongly bee concluded hence, that his Kingdome ought earneſtly to bee deſired, which is the point that we haue now in hand. And thus much concerning our King.

2. In regard of his lawes.

In the next place *let us conſider of his lawes*, which will likewiſe induce us to long for erecting and eſtabliſhing of his kingdome in our ſoules and conſciences: for ſuch as our King is, ſuch are his ſtatutes, even *holy, iuſt, and equall*, and ſuch as are made for the good and comfort of all his ſubiects. Other Princes doe now and then make lawes and conſtitutions, to ſerue their owne turnes though in the meane time thoſe that are under their juriſdiction, pay for it, and find themſelues much oppreſſed and ouer burthened: but there is not the meaneſt Chriſtian, that hath any cauſe at all to complaine. For, *Gods commandements are not grieuous*, but *Chriſt his yoke is eaſie, and his burden light*. Euery one of his lawes are given to bring all manner of bleſſings on us, and to keepe all manner of judgements from us, as is at large ſpecified in *Deuteronomie* 28.

Rom. 7. 12.

1 Iohn 5. 3. Mat. 11. 30.

3 In regard of his rewards.

Then thirdly, *concerning the rewards and promotions that he beſtoweth upon his ſubiects*, they

are marvelous large, and very excellent, whether we regard;

1. *Those that are present:* or

2. *Those that are to come.*

1. Of Gods present rewards. Rom. 4. 17.

Touching those that are present, they are either *spirituall* or *corporall*. The spirituall are *righteousnesse, and peace, and joy in the holy Ghost*.

1. Spirituall reward, is Christs righteousnesse imputed.

First; they *haue the righteousnesse of Christ imputed unto them*, whereby they are made perfectly righteous in *Gods* account, even as the holy Angels in heaven are. Hereupon followes peace, for *being justified by faith, wee haue peace with God*, (as saith the Apostle) and so consequently with our owne consciences. *Christ, who is the Prince of peace makes a reconciliation betwixt God and us*, by taking away the guiltinesse of our sinnes, which formerly made difference and disagreement, bestowing upon us the merit of his owne absolute obedience, which maketh us to stand perfectly iustified before the throne of *Gods* justice. Till men doe attaine unto this they haue no quietnesse at all: for, *there is no peace to the wicked, who are like the raging waues of the Sea, that are stil tossing and tumbling from one side to another, and casting up mire and dirt*. But as soone as euer they betake themselues to liue under the regiment of the King of heaven, their hearts do grow to sound tranquilitie, and to a setled peace.

2. Peace. Rom. 5. 1. Isaiah 9. 6.

Rom. 5. 19

Isa. 57. 20.

3. Ioy in the holy Ghost. 1. Peter 1. 8.

From whence ariseth a third grace, which is, *Ioy in the holy Ghost*; That is, such joy as is wrought

wrought by *Gods* holy ſpirit, which is *unſpeakable and glorious*, whereof when men have once taſted, they give over their vaine and fooliſh ſports, with their fleſhly and mad delights, with ſuch a deteſtation of them, that it makes them even ſicke to thinke upon them.

Theſe are the priviledges of *Chriſt* his kingdome, the graces whereof hee doth communicate to every one of his Subjects; whereby indeed they are made ſpirituall Kings, according to that in the *Revelation*, where it is ſaid, that *Chriſt hath loved us*, and (for the manifeſting of his love) *hath waſhed us from our ſinnes in his blood*, what followeth upon this? *Hee hath made us Kings and Prieſts unto God, even the Father, &c.* No earthly King can thus preferre any of the Subjects, much leſſe all of them. One Kingdome can admit but of one King: but in the Kingdome of Grace, there is never a ſubject but it may truely be ſaid of him, that hee is a King, yea, a more excellent King, then any that this world can afford. Rev. 1. 5. 6.

And ſo much for the *ſpirituall rewards*, that this King giveth in this world. As for the corporall and temporall commodities which hee beſtowes, they are likewiſe very great. For, when *Chriſt is ours, all things are ours*; for, *hee is heire of all things*: therefore, *if God give his owne Sonne, how ſhould not hee with him give us all things?* Whoſoever therefore hath the *Lord* to rule in him and over him, hee ſhall be ſure to *want nothing that is good* for him. If wee bee

2. Gods corporall rewards. 1 Cor. 3. 22. Heb 1. 1. Rom. 8. 32. Pſal. 23. 1.

Goates, or Swine, Wolves, or Beares, or the like, not submitting our selves to the government of *Christ*, to be ordered and ruled according to his word, we can expect nothing at *Gods* hand but judgements and plagues, but if we be sheepe of his pasture, hee hath undertaken to provide for us: that when we are well, hee will keepe us well, and when we are in any distresse, he will cover us; as is at large shewed in that
Psal. 23. *Psalme*. These things shall we bee sure of while we are in our pilgrimage, but the largest recompence of all shall be when we come into the heavens, to enjoy that Kingdome which hath been of old prepared for us. Whosoever will let *Christ* raigne in his heart while hee lives, shall undoubtedly raigne with him when hee dyes) And whosoever is a subject in the Kingdome of Grace, shall be a King everlastingly in the Kingdome of Glory, wh re he shall have more com-
Rev. 3. 22. fort and happinesse in one minute of an houre, then he had here in all his life time. And herein, (as in all other things) *Gods* rewards and promotions doe surpasse any earthly Kings; for theirs are momentanie and vanishing, but his durable and eternall. But of these we shall have occasion to speake more fully in handling the next point.

Vse. 1. Now that we may draw to some *vse* of the point, is it so, that the comming of *Christ* his kingdome, is so desirable? Then first of all, here are those to bee reproved, that in words pray, *Thy kingdome come*; But in truth, they wish it not

not from their hearts, as their practice doth evidently declare: for, they hate the ſcepter of this heavenly King, *viz.* his holy *Word*, and the inſtructions that are given them by his ſervants, and if *God* would grant the deſire of their ſoules (as many times in his juſtice hee doth,) they would much rather live where the ſcepter of the divell rules, then where *Chriſt* ſwaies by *the rod of his power*, as the word is termed, *Pſalme* 110.2. For if a man ſhould appeale to many mens conſciences, would they not chooſe rather to bee in ſuch families, and congregations, where there is ſwearing, and Sabbath-breaking, and rioting, and ſwilling, dauncing, gaming, and ſuch like, then where there is praying, preaching, catechiſing, and ſinging of Pſalmes, and other the like holy and religious exerciſes? If it be ſo (as they cannot deny) what ſhould they ſpeake of their deſiring of the comming of *Chriſt* his kingdome? they doe but play the hypocrites in ſo doing, for they refuſe the government of this heavenly King, and hate and perſecute his miniſters and Embaſſadours, and ſhew themſelves to be profeſſed enemies unto him, whatſoever pretences they make to the contrary. This *Iob* proveth evidently, to the faces of all hypocrites, of whom hee affirmeth, that *They ſay unto God, depart from us*, not that any will bee ſo blaſphemous, as in plaine termes to utter ſo much, but in effect they manifeſt that their deſire is ſuch, that they would willingly have no-

thing to doe with *God*: and how doth he prove this? by two arguments: one is this, *That they*
1. Iob 21.14. *doe not desire the knowledge of his wayes*, for they are utterly destitute of heavenly understanding, affecting their grosse ignorance more then saving knowledge, which appeareth in that they will not take paines for it: nay, they will not entertaine it, when it is brought home unto them.

2. Iob 21.15. Another argument is, that they imagine, there comes no profit, nor benefit by serving such a master. *Who is the Allmightie, that wee should serve him* (say they) *and what profit should we have, if we should pray unto him?* As if they should say, there is much adoe about serving of *God*, and many faire promises are made to such as seeke unto him: but we cannot see that men speed so well by their hearing and praying, and such like: others that take not such courses carry away the wealth and promotions of the world from them; And therefore I will never trouble my selfe with such matters, these are the thoughts and resolutions of carnall men: who hope to get more by the service of Sathan, and of their owne lusts then by the service of the King of heaven. And therefore they wholly apply themselves to rooting and winding in the earth (like moles,) utterly rejecting the knowledge and practice of holy duties. Such were they of whom mention is made in the Parable that would not have this King to
Luk.19.14. raigne over them. And as they love not the

King,

King, nor his lawes, ſo can they not away with his *ſervants* and *ſubjects*: but when they ſee them come from other places, to bee inſtructed in the lawes of their heavenly King, they maligne them, and ſnarle at them, and will not ſuffer them by their good will, to ſit quiet at ſermon by them.

Neither doe they eſteeme of thoſe rewards, which are conferred upon Chriſtians, but like prophane *Eſau*, doe make more account of a *meſſe of pottage*, then of the birth-right, of a few ſinfull pleaſures and baſe commodities, then of the *righteouſneſſe of Chriſt, and of that peace of conſcience, that paſſeth all underſtanding: and the joy of the holy Ghoſt, which is unſpeakable and glorious*, or of that happineſſe, which is treaſured up for the Saints in the life to come. They make more reckoning of the Divels falſe proffers, *All theſe will I give thee, if thou wilt fall downe and worſhip me*, then of *Chriſt* his true offers, *ſeeke firſt the kingdome of God, and his righteouſneſſe, and all other things ſhall bee caſt upon you*. But whoſoever they bee, that are of this diſpoſition, they ſhall have their doome, as it is ſet downe by our Saviour, *Thoſe mine enemies that would not that I ſhould raigne over them, bring them hither and ſlay them before me.*

Gen. 25.32.

Math. 4.9.

Math. 6.33.

Luk. 19.27.

Secondly, This ſerveth for *Inſtruction*; that whoſoeve would have aſſurance that hee is of the number of *Chriſt* his ſubjects, ſhould fervently deſire, and heartily long for, and labour for the ſetting up of his kingdome, both in his owne

Vſe 2.

owne ſoule, and likewiſe in the ſoules of all his people: and though *Gods* children be ſheep and lambes in other things, yet herein they ſhould ſhew a holy kinde of violence, according to that of our Saviour, *From the time of Iohn Baptiſt, the kingdome of heaven ſuffereth violence, and the violent take it by force.* That is, as ſoone as ever their hearts were truely and throughly touched by the word and ſpirit of *God*, they ſaw their miſerie that they were in, in being vaſſals unto ſin and Sathan; and what then? they preſently betake themſelves to live under the government of *Chriſt*: And whereas they found many lets and impediments, many hindrances and pull-backes to keepe them from *Chriſt*, they violently breake through them all, and rather then they would looſe their hope, and be fruſtrate of their expectation, they would run through fire and water. The like eagerneſſe muſt wee labour for: though there bee in us naturally a great deale of backwardneſſe, and ſins doe hang very faſt on us, and preſſe us downe in ſuch ſort, that we cannot doe as we would, yet muſt wee not bee diſmayed, but ſtrive againſt our corruptions. And *though wee bee very unapt to conceive of holy things, yet muſt we as it were breake open the doores of our mindes*, that they may underſtand heauenly myſteries, and though our memories be very untruſtie and unfaithfull ſervants unto *God* and unto us, and very ready to give way unto Sathan, to robbe us of the true treaſure which is laid up in them.

Mat. 11. 12.

Heb. 12. 1.

That wee muſt compell our memories and affections unto the beſt things.

Wee

Wee must even constraine and compell them to hold fast the holy word of *God*, and never cease praying and labouring, till the *LORD* have strengthned them in some good measure, and made them fit to entertaine and to retaine the best things. And *albeit our hearts bee very rebellious and stubborne, and all our affections very head-strong and untamed*, yet must wee by an holy kinde of coaction and compulsion drawe them unto sanctified obedience, and to an orderly subjection unto their chiefe Soveraigne the King of glorie. And because all our endevours without *Gods* speciall blessing are nothing worth, therefore it is our part, to bee instant with the *Lord*, that hee would please to assist us, and helpe us, to crucifie our flesh, and to mortifie our sinfull members, and make his sacred Word powerfull and effectuall in us: that it may not ondly bee brought unto our eares, but also written in our hearts by the finger of *Gods* holy spirit. For it is as easie for *God* to plant it in our soules, and to cause it to take roote in our hearts, as to draw it from the Ministers mouth. Thus if wee can doe, wee may bee assured that wee make this Petition in truth, *Thy Kingdome come*. And wee shall finde that it will come, and that *God* will dwell in our hearts, and daily increase his graces in us, till at length we be throughly fitted for the kingdome of glorie.

And thus much generally for this Petition:

But that wee may make yet some better use thereof letus briefly see:

1. *What things particularlyme pray for.*
2. *What things wee pray against.*

1. What things are to be prayed for in this Petition,

Concerning the former, *our maine and great request must be, that it would please the Lord to send forth labourers into his harvest, and to furnish all Congregations with learned, able, and faithfull Ministers.* For they are the *Lords* Captaines to fight his battels, against the flesh, the world, and the Divell: and to draw men from under Sathans tyrannie; to live under the *Prince of peace.* This is cleere in the Prophesie of *Isaiah*, where when the *holy Ghost* sheweth, how poore and sinfull men and women come to *a crowne of glorie, and a royall diademe in the hand of the Lord*, how they become a *delightfull Spouse* unto him, and hee a most glorious and comfortable Husband unto them. The Instruments of effecting this wonderfull worke, are said to bee *Watchmen*, sent unto them by the *Lord* himselfe; *Who all the day and all the night continually never cease*, but either call upon the people, or cry unto the *Lord* for them, *giving him no rest, till hee repaire and set up Ierusalem in her beautie.* These are the instruments of the conversion of *Gods* chosen, and whereby they become the praise of the whole earth, as there it is said. They are *a chosen generation, a royall Priesthood, an holy nation, a peculiar people*, as *Peter* termeth them. The preaching of the Gospell is the ordinary meanes that *God* useth for the calling;

Isa. 62. 3. 4.

That ministers are the instruments for our conversion.

Isa. 62. 6.

1 Pet. 4. 9.

2 Tim. 4. 16.
2 Cor. 1. 25.

calling, sanctifying, and saving of them, as it is yet more evident in that place of the *Acts* before cited, where the *holy Ghost* declareth, that, *first hee opened their eyes*, and *illuminated their understanding*, and made them able to put a difference betwixt good and bad, truth and errour, light and darknesse. And this is not all: but as it sheweth them what is to bee eschewed, and what to bee imbraced, so it inableth them to shunne the one, and to lay hold of the other. And (as there it is said) *to turne from darknesse unto light*. But what benefit commeth unto them thereby, *They are by that meanes set free from the power of Satan, and are brought under the power of God, being translated into his glorious kingdome*, they receive remission of sinnes, and have right unto, and in due time shall have the fruition of *an eternall inheritance among them that are sanctified*. To this very purpose tendeth that saying of the Apostle, *The weapons of our warfare are not carnall, but mightie through God, to cast downe holds: casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivitie every thought unto the obedience of Christ*. In which place, the Apostle *Paul* together with his fellow-workmen in the Ministry of the Gospell, are compared unto Champions, that are to goe forth in the name of the *Lord*, for the recovering of his chosen out of Sathans hand, who doth tyrannously usurpe authoritie over them.

Acts 26. 18.

2 Cor. 10. 4.

Now, *what weapons doe they use in this warfare?*

Not such as are *carnall*, that is, weake and of little or no force against the Adversarie, but *spirituall weapons, taken out of the Lords owne Armorie*, which are mightie and powerfull, where it pleaseth the *Lord* to worke by them, to overthrow all the strong holds, and fortresses that Sathan hath set up in mens soules, and to bring into subjection not onely the outward man, (which is as much as any earthly Prince can require) but the inward man also, framing and inclining the very secret thoughts and imaginations of the heart, unto that whole and holy obedience which the *Lord* requireth. And

Gal. 3. 2. yet further the same Apostle, writing to the *Galatians*, putteth them in minde, *how they received the Spirit by the hearing of faith*, that is, of the doctrine of faith, which is so called, because (as he saith else-where) by the *preaching thereof we come to believe*, and so to have *Christ* his

Rom. 10. 14. Ephes. 3. 17. throne set up within us, *for he dwelleth in our hearts by faith*.

The effectuall power of the ministrie of the word is shewed.

If then the Ministrie of the word bee that which dispossesseth Sathan the Prince of darknesse, which maketh a riddance of all manner of sinnes and corruptions, and which is as it were a Chariot to convay the *holy Ghost* into mens hearts, which worketh in them faith, and all other graces necessarie to salvation, and maketh them fit and readie for every holy dutie and service. These things considered, it must needes

needs be concluded to be a speciall meanes to erect the kingdome of *Christ* in the soules of his chosen, and therefore we are by this second *Petition* directed to pray, that where there is sincere and powerfull preaching, the Lord would continue it, and give his servants grace and wisdome to use their gifts aright, otherwise they may doe more hurt then good.

And withall, *that he would vouchsafe to plant all Schooles of learning, that they may be seminaries of good and holy zealous teachers*, that so where an holy Ministery is wanting, it may be supplyed. And *light may shine to them that sit in darknesse, and in the shadow of death*. Thus the Apostle exhorteth the *Thessalonians*, *Furthermore Brethren pray for us* (saith he) *that the word of the Lord may have free passage, and be glorified even as it is with you*. Where he willeth them to aske these two things, first, that they might have libertie in their ministries, to preach the Gospell without interruption. And then also, that it might be glorified, that is, that it might so enter into the minds and hearts of their hearers, that they might practise it in their lives, and so bring credit to the Gospell. And then indeed is *Christ* his throne established in mens hearts, and his scepter beares sway, among the sonnes of men.

We pray here that God would plant all Schooles of learning.

2 Thes. 3. 1.

Now on the other side, *The things principally to be prayed against, are two.*

2. What is to be prayed against.

First, *The bondage of sinne*, especially of *originall sinne*, which sticks so fast unto us, and is

1.

the greatest hinderer of the worke of grace in us for the deuill, though he be a busie, and a malicious adversarie, yet hee is sometimes quiet (through *Gods* restraining hand) and *departs for a season* as (*Luke* speaketh) But this naturall corruption is alwayes with us, in the day and in the night, it goes to bed with us in the euening, and hinders us of that sanctified rest that otherwise we might enjoy, it riseth with us in the morning, and accompanies us in all our actions, egging us forward unto that which is euill, and pulling us backe from that which is good, or at the least inter-mingling it selfe in our best actions, and causing them to reek of the cask from whence they proceed, and to sauor of that defiled Channell through which they flow. And therefore we should with *Paul* cry out against it, for though he were a regenerate man, and had been an instrument of conuerting many soules unto *God*, yet he found flesh remaining in him still, so that the good that he would doe he could not, and the euill that hee would not doe, that he did.

Luke 4.13.

Naturall corruptions projects.

What doth he in this case, he takes up a lamentable complaint, *O wretched man that I am who shall deliuer me from the body of this death?* He calleth originall sinne *a body*, because it hath many wretched members, and, *a body of death*, because besides many other miseries, it drawes both the naturall and spirituall death upon the parties in whom it reigneth: and here with many of *Gods* dearest seruants are so troubled

Rom. 7. 24.

and

and disquieted, that they many times make question whether they be *Christs* subjects or Satans, the children of light, or the children of darknes, but this may be a comfort unto them, and a cleere testimony that they belong unto *Christ*, if with the *Apostle*, they *grieue for it, groane under it, complaine against it, and desire to be freed from it*, but, as for those that are unregenerate, when the corruption of their nature breaketh out in speeches or sinfull actions, they are merrie, jocund, and not one whit troubled thereat, but like better of themselues at such times, then *Gods* children doe when they are most full of grace, for *they feele their infirmities when they are at best and feare future falls, when they stand in most uprightnesse*, whereas carnal men are bold and venturous, and are not touched with any feare or shame of sinne at all.

Tryall of true hatred to a corruption.

A difference betwixt carnall and spirituall men.

Let this therfore be our comfort, that though we be tempted and assaulted, and many times dangerously plunged, yet herein wee goe beyond all unregenerate people, in that wee labour against our corruptions with might and maine, as one in a mightie River would doe to keepe his head aboue water. This is the first thing to be prayed against even the slavery of sinne

In the second place, we are to pray against all lets and stumbling blockes, that doe hinder the proceedings of the *Gospell*, and the conversion of the elect: we are to intreat the *Lord*, that

that hee would crosse and curse all the plots and practices of *Antichrist* and his Adherents, and of all the limmes of the divell whatsoever, and withall, that he would in his good time, purge his Church from all idle and Idol ministers, and from blinde, deceitfull, and unfaithfull guides; that he would *roote out every plant that hee himselfe hath not planted*, and abandon all things that do offend, even all the remnants and reliques of superstition, and such ceremonies as doe but insnare the consciences of men, and draw a great many into persecution and trouble. And when wee see the people of *God* to bee pestered and burdened with such things, and to live as sheepe without shepheards, wee should [illegible] have compassion upon them, and [illegible] to open their eyes, that they may see what a lamentable case they are in, [illegible] they may seeke to come out of the snares of the divell, by whom they are kept in miserable thraldome. And thus much touching the Kingdome of Grace.

Math. 15. 13.

Mat. 13. 41.

2 Tim. 2. 26.

Now concerning the Kingdome of Glorie, that is also to be comprehended in this *Petition*, and therefore to be desired of us, so that from these words.

Thy Kingdome come

Ariseth also this observation. That;

Observat. 9. *Every child of God ought from his heart to pray*

for

for the end of the world, and for consummation of the kingdome of Christ, at his comming.

This is proved in the *Revelation*, where *Iohn* testifieth, that *the Spirit and the Bride say come.* The spirit of regeneration, that giveth us certaintie that we shall inherit heaven, and knowes the joyes of heaven, being shed abroad in the hearts of the faithfull, stirres them up to say, *come*, and the *Bride*, that is, the Church (being inspired by the *holy Ghost*) sayes *come*. *Revelation.* 22. 17. As a chaste virgin, which is betrothed to an excellent husband, who doth most dearely love her, and is ready to bestow all good things upon her, doth desire the day of marriage; So the people of *God* long for the comming of *Christ*. Indeed, as the spirit sayth *come*, so the flesh sayth *go*: If *Adam* after his fall might have obtained his desire, hee would never have come into *God's* presence, nor have *God* to have come neere to him, and so it is with fleshly men still, they cannot endure that *Christ* should come unto them in his gracious presence by his Ordinances, much lesse in his glorious presence, when hee will set in order before them all the sinnes which they have committed, and give them their reward accordingly; but it is quite contrary with the godly, for when *Christ* commeth to them, they shall see him as he is, and be made like unto him, in perfect holinesse, and everlasting happinesse.

Rom. 8. 15, 17.

Simile.

Psal. 50.

Now the reasons why all loyall Subjects

should desire the comming of their King, are these.

Reason 1. First, In regard of *God*, *who hath not the full glorie of his mercie and justice till then*; for, *in the militant Church the Divell and his members are still up in rebellion*, whereby the best of *Gods* subjects that live upon the earth, doe passe no day nor night without some offence or other against their soveraigne *Lord*: and for those whose soules are glorified in the heavens, yet their bodies doe lie in the dust: but at the last day all enemies shall bee utterly put downe and vanquished, and the elect of *God* shall bee freed from all sinne, whereby *God* is dishonoured, and bee clothed both bodies and soules with glory and immortalitie: so that if we love the honour of our King, we should desire his comming. Seeing then, that his foes shall taste fully of his justice, and his servants of his infinite mercy, (both which doth make for the setting forth of his glorie) the *Lords* name shall bee magnified, for his just judgement executed upon the wicked, and upon unbeleevers, as well as he shall be *glorified in his Saints, and bee made marvellous in all them that beleeve in him.*

1 Cor. 15.

2 Thes. 1. 10

2. Secondly, *In regard of our selves we must desire his comming*: for if we doe not, wee cannot be assured of any happinesse that we shall enjoy after his comming. This is evident in *Paul*, *Henceforth is layd up for mee the crowne of righteousnesse, which the Lord the righteous Iudge shall give mee at that day, and not to mee only, but*

2 Tim. 4. 8.

to

to all them also that love his appearing. So long as wee finde not this affection in some measure in our hearts, wee want an excellent argument of the certaintie of our salvation: wee may bee saved indeed though for the present we doe not feele this, but wee can have no setled comfort in the consideration thereof, till in our very soules we love the glorious appearance of our blessed Saviour. It is the note of an harlot to say, my husband is not at home, hee is gone a journey farre off, &c. and so to rejoyce at her husbands absence: as for those that would have comfort that they are the chaste Spouse of *Christ*, they must with the Bride say, *come Lord Iesus, come quickly.*

Another benefit that wee shall reaue by this affection unto the comming of *Christ*, is, *that it will marvellously estrange our minds from this world, and make us account all but drosse and dung in comparison of that blessednesse which wee shall then attaine unto.* The meditation hereof caused *Abraham, Isaak*, and *Iacob*, to live as pilgrims and strangers upon earth, because (as the Apostle sayth) *They looked for a Citie having a foundation, whose builder and maker is God.* They had a desire of a better Countrey then the land of *Canaan*, even of a heavenly Countrey, which caused them so little to regard the things of this life. The like may be said of *Moses*, who when by the eye of faith hee had seene the promotions of the Court of Heaven, did easily contemne and forsake whatsoever honours and preferments

Heb. 11. 14.

Pro. 7. 19.

Rev. 22.

Heb. 11. 10.

ferments were to bee obtained in the Court of
Heb. 11.24. *Pharaoh*. He that hath a kingdome to inherite in his owne Countrey, will never bee overmuch enamored on some small farme, or cottage in another.

4. Againe, *This earnest longing for the kingdome of Glorie, will very much quicken and helpe us forward in the performance of our duties both unto*
1 Cor. 15. 58. *God and men*; when we consider, *That our worke*
Revel. 22. 12. *will not bee in vaine in the Lord, but that, hee that shall come will come, and will not tarrie, and his reward is with him.* This will cause us to bee abundant in all good workes, that so our crowne may bee more glorious, and our recompence more plentifull in the day of the *Lord*.

5. Lastly, *This holy desire and expectation will make us patiently to undergoe all manner of sufferings whatsoever.* Which is implyed in that exhortation of the Apostle, *Bee yee patient*
Iames 5.8. *Brethren, and stable your hearts for the comming of the Lord draweth neere.* Grudge not one against another, *Brethren*, lest yee bee condemned, *behold the Iudge standeth at the doore.* *Paul* had a very heavy burden of affliction lying upon him, enough (one would thinke) to make him sinke under it; yet he professeth, that he did not faint, nor grew to be dismayed thereat: but what was it that did support him? even the expectation of that glorious estate, which hee should come
2 Cor. 4. 14. unto at the last. *Therefore* (saith he) *wee faint not, knowing that he which hath raised up the Lord Iesus, shall raise us up also by Iesus.* And againe,

vers. 17.

verſ. 17. *Our light afflictions which are but for a moment, cauſeth unto us a farre more excellent and eternall waight of glorie.*

Seeing then in all theſe reſpects it appeares to be a dutie very needfull and neceſſarie for us, to pray for the Kingdome of glory; This ſerveth firſt of all, for the juſt reproofe of ſuch as ſay this petition every day, *Thy Kingdome come*: But would they bee willing that *Chriſt* ſhould come unto them? Oh no, They will none of that, they love him well, if you will beleeve them, but they care not for his company, what hypocriſie is this? If a woman ſhould ſay, I love my husband, as well as any wife living: but if one tell her of his comming home, ſhee cannot abide to heare of that: might not a man boldly ſay, ſurely her heart is not right toward her husband, all is not well with that woman, Or if a ſubject ſhould brag that hee were as loyall and true hearted to his King, as any man in the Realme, and yet could not indure to heare that his Soveraigne had wholly ſubdued all Rebels as ſtood out againſt him, and now was to exerciſe his full authoritie over all his ſubjects, to reward the good and to puniſh the wicked, would we not ſuſpect ſuch an one to bee of a treacherous and diſloyall affection, notwithſtanding all his great words, and boaſting ſpeeches? Such is the caſe of all thoſe that would faine perſwade men, that *Chriſt* is their husband and their king, and that they love him and his honour with all their hearts, and yet are marvellous

Vſe 2.

Simile. The vaine pretences of many for Chriſts comming to reioyce thereat, is ſhewed diſcovering their hypocriſie.

Simile.

Vellous unwilling either to have him to come unto them in that glorious manner, as at length he shall, *putting all his enemies under his feet*, and tryumphing over sinne, the world, and the divell, or that they themselves should goe unto him, before that great day of assises doe appeare, it is greatly to bee feared, that they are *Adulterers* and *Adulteresses* (as *Iames* calleth them) and that they runne a whooring after the world, having combined themselves with *Gods* mortall enemies, the world and the divell: whatsoever pretences they have to the contrary. And hence it comes to passe, that they are so immoderately affraid of death, whereby they are likely to bee deadly wounded, and so to goe to the place and state which they have deserved: but what is death to a Saint of *God*? Is it not a messenger to call him from a base and miserable estate here, to raigne with *Christ Iesus* in the kingdome of heaven? If then they were the Spouse of *Christ*, and could say with the *Bride*, *come Lord Iesus*, they would not much care what the messenger is that doth call them hence to sit upon a throne in heaven.

Iames 4.4.

Simile.

If one should come unto any of us, and tell us, you must repaire unto the Court in all the haste you can, the Prince will bestow this or that great office upon you, you need not doubt it, I will shew you my commission I have thus to warne you: albeit the messenger had ragged apparell on him, and dealt somewhat rudely and roughly with us, wee would not much

much ſtand on that, ſo long as he did invite us to ſuch promotion. Now what is any ſicknes or death it ſelfe unto the ſervants of *God*, but a meſſenger to fetch them from earth to heaven, from a darke dungeon, to a royall palace from all miſeries to everlaſting joy and happineſſe.

Oh! *But it is a terrible kind of death to die of the peſtilence, gout or ſtone.* *Obiect.*

Grant for the time it be ſo (though indeed it is not ſo terrible as men doe imagine) what is that in effect, but that it is a meſſenger not ſoe gaylie apparelled, or not ſo courteous altogether as an Ague, or ſome like diſeaſe: ſo long as it calleth us to ſo happie a place, we ſhould bid it welcome? And ſo we would doe, if we were fully perſwaded of the happines of our change. *Bleſſed* (ſaith the *holy Ghoſt*) *are thoſe that die in the Lord, &c.* So that now, if you would be aſſured you die bleſſedly the queſtion is not, whether we die in this place or that, of this ſicknes, or that by, Sea or by Land, in bed, or in the field, but all the matter is, whether wee *die in the Lord?* That is, in *Gods* favour, yea or no, which if we can be aſſured of, we are bleſſed in our end whatſoeuer and whereſoever it bee: for, *death comes with a ſting to none, but to wicked and impenitent perſons.* *Anſw.* *Simile.* Revel. 14. 13. 1 Cor. 15. 55.

Secondly, here is a Uſe of Inſtruction for us, *That we ſtriue with our owne hearts, to make them willing and deſirous, not onely that the kingdome of grace may bee eſtabliſhed, but that the kingdome of glory may be haſtened.* Now though *Uſe 2.*

there

ther be many that heartily desire the comming of *Christ*, and *to be dissolved and to be with Christ Phil.* 1. 23. 2 *Cor* 5. 2. yet becaufe a number, and thofe of *Gods* deare children doe come fhort of this holy affection, It will not be amis, to fhew by what meanes, wee may attaine to this, that if wee might haue our hearts defire graunted, we fhould aboue all things wifh, that there might be an end of thefe dayes of finne unto all the elect, or at leaft unto us in particular, and that wee might lay downe this our earthly tabernacle, and goe unto our graues in peace.

How we may get a defire of the kingdome of glories haftening.

The way to attaine to this is, Firft to labour to deny the world with all the lufts thereof, and not to fet our mindes upon profit, pleafure, or credit: to be ufers of the world as if we ufed it not; but at no hand lovers of the fame; For then, *the love of God is not in us*, and if that be not in us, how can we defire his comming unto us: Let us then ftriue to keepe our felues as a chafte Spoufe unfpotted of the world, and then we fhall not be afhamed to looke our *Bridegroome* in the face, but fhall lift up our heades with joy when the day of his appearance commeth, one that hath played the good child or fervant, in his fathers, or maflers abfence, will be full glad, to be called to a reckoning, concerning his carriage and behaviour, where as *guiltineffe caufeth fearefulneffe*, and cowardlineffe.

¶ To labor to denie the world. 1 Cor. 7. 31. 1 Iohn 2. 15. Iames 1. 27.

Simile.

Secondly

Secondly, *we must ſtrive to get ſome certainty, that when Chriſt doth come to judgement, we ſhall ſpeed the better for it*, that heaven is our inheritance, and that then, we ſhall enter into the full poſſeſſion and fruition thereof: till ſuch time as men have gotten this aſſurance, there cannot be a greater torture unto them, then to heare either of their particular, or of the generall day of judgement. It is no joyfull newes, for a priſoner, that knowes not whether hee ſhall bee ſpared or executed, to heare that the Aſſiſes are neere at hand, and that the Iudge is ſhortly to paſſe ſentence upon him. If then we would attaine to a longing deſire after the comming of *Chriſt*, let us labour to bee reſolved of this point, that when wee leave this world, we ſhall change for a better, which aſſurance wee ſhall have if our converſation bee truely religious, and our profeſſion beautified with the workes of pietie, mercie, and of upright and Chriſtian dealing in the whole courſe of our lives.

2. To ſtrive for ſome certainty of our own good eſtate, to have a ſhare therein.

Simile.

1 Pet. 1. 8. 10. 11.

Thirdly, *Wee muſt labour to know the excellencie of that eſtate, which wee ſhall come unto in the heavens*. Otherwiſe, though a man have the certaintie thereof, if he be not perſwaded, that it is very well worth the having, hee will never bee much affected with the deſire of it. Tell an unregenerate man (that imagineth hee ſhall be ſaved as well as the beſt) of the happineſſe of the life to come, and it will ſeeme an idle and frivolous tale unto him, becauſe he cannot conceive of ſuch matters: but tell him of ſome

3. To labour to know the excellencie of that eſtate.

worldly advancement, that he may get, or of some legacie that is alreadie bequeathed unto him, and hee will bestirre himselfe at the hearing of it, yea, though you wake him out of his first sleepe: hee will bee fresh and nimble, and not be able to sleepe againe for joy. Why then should hee be so moved with earthly matters, and nothing at all with heavenly? because hee hath a conceit of the excellencie of the one, and not of the other: for heavenly things cannot be comprehended but by the helpe of the holy
1 Cor. 2. 14. Spirit, which searcheth the deepe things of *God*, and revealeth them onely unto his children.

Now to the intent that wee may attaine to a more cleere understanding of the excellencie of
The excellencie of heaven is diversly shewed. the kingdome of heaven, let us a little consider wherein it consists. Not onely;

1. *In a perfect freedome from all evill.* But also
2. *In the enjoyment of all manner of good.*

And that;

1. *In regard of the place.*
2. *Of the companie.*
3. *Of the state of the elect there.*

1. In regard of the place. First, *For the place whereunto they shall goe.* It is full of all manner of contentment, as farre beyond that *Paradise* wherein *Adam* lived in the time of his innocencie (though it were very excellent) as that was beyond a poore cottage or prison, because it is a *Citie of*
Heb. 11. 10. *Gods owne building*,

building, everlasting in the heavens, 2 *Cor.* 5. 1. in Paradise *Adam* stood in need of outward meanes to continue the life of God in him, namely the tree of life, to teach him to put his confidence in God, by eating of it, and the tree of the knowledge of good and evill to teach him the feare of God by forbearing of it; but in heaven we shall need no outward meanes for there *God* in *Christ* shall be all in all unto us.

Though *Adam* was without sinne, when he was placed in Paradise; yet he was not without infirmitie, for he then stood in need of meate, drinke, sleepe, marriage, but when wee shall come to heaven, wee shall need none of these things, but shall bee as the Angels of *God*, *Luk.* 20. 36. yea, we shall bee above the Angels for the glory and excellencie which wee have, in and from *Christ* by our redemption is above that glory which the Angels have by creation. And howsoever Paradise was a place of wonderfull comfort and contentment: as it was not so fenced, but that Sathan might come into it, and tempt our first Parents in it, and prevaile against them, to bring them to everlasting miserie, if God had not beene mercifull unto them. But when wee possesse heaven, neither Sathan nor sinne, nor any hurt nor danger can come neere unto us; but there we shall inherit fulnesse of joy, and glory for evermore.

If it were proposed unto us, whether wee would spend our dayes on the earth where now we are, or in Paradise where *Adam* was before

his fall, we would make choice of heaven before Paradise, and therefore since this world is now become an house of mourning, wherein all creatures doe sigh and groane under the great miseries, which our sinnes have brought upon them, we ought to esteeme our heavenly inheritance as much more than the earth, as heaven it selfe is higher than the earth, joyning their forces against us. Thus much of the *excellencie of the place*.

2. The comdaxy.

Secondly, as touching the *company*: It is every way suitable unto the *place*, for there wee shall enjoy full communion and fellowship with our blessed *Saviour*, and with all the holy *Angels*, and with all the Saints that are now brought to perfection, even with the whole company of heaven, all which shall love us most dearely, and fully expresse their love towards us, and wee as dearely love them. Here though wee have some good friends, yet wee have withall many foes, many bad neighbours, the flesh, and the divell: and as some doe love us, so others doe hate us, and those that love us best, have their imperfections, and doe love us but in part: and indeed wee doe deserve their love but onely in part. Hence it commeth to passe, that there ariseth unkindnesses and breaches now and then betwixt the neerest friends, and most loving couples: But in the heaven there shall bee no such thing, but wee shall love others, and they shall love us with a perfect and constant love, for there shalbe in us nothing

but

but cause of love, grace, goodnesse, vertue and holinesse in all perfection.

All men will grant, that it is a very desirable thing, to live among company that we can thorowly affect, and it is one speciall comfort that *Gods* children doe find in their pilgrimage, that sometimes they enjoy the sweet fellowship of such as are led by the same spirit that they are. O then how desirable a place is heaven, where wee shall have the fruition of such blessed company, where we shall both love, and be beloved beyond that which we can now imagine or desire. If one should there meet with a delightfull place onely and no company, or such as hee could not like of, Heaven were nothing so desirable, but seeing both doe accord and meet together, it should set an edge upon our affections, and breed in us a longing desire to be there, especially sith that;

3. Our estate there.

In the third place, *our estate* there shall bee every way answerable to our *place*, and *company*.

For first, touching our *Inheritance*, it shall be very large, *it is our fathers pleasure to give us a kingdome*: And to make us *Heires*, yea, *fellow-heires with his owne Sonne*. Vpon the earth, *Gods* deerest servants are many times scanted of possessions, and those that they have, are but earthly, soone fading and vanishing: but in heaven they shall have an everlasting Kingdome, *An inheritance immortall, and undefiled, that fadeth not away.*

Our inheritance. Luk. 12. 32. Rom. 8. 17.

1 Pet. 1. 4.

2. Our persons.

b Then for our *persons*, they shall be most happy, and that both within, and without, they shall haue perfect holinesse, (whereof they haue but as it were a sparkle in this life) *No vnclean thing shall enter into that Citie.* But all sinne shall bee quite and cleane purged away, and we shalbe as free from corruption, as *Adam* before his fall. And as the *elect Angels*, that are ever in *Gods* presence. All the meanes that here we vse, can but weaken our originall corruption; but death will make a finall dispatch of it, and when we are rid of it, wee shalbe clothed with holinesse in stead of it, our minds shall be furnished with all maner of heavenly knowledge, so that there *wee shall haue no need of a Temple*, that is, of any meanes of our salvation, as *reading*, *preaching*, or the like: for the meanest Christian shall haue more cleare knowledge, as soone as ever hee comes to heaven, then ever any Prophet or Apostle had hereupon the earth: for here, the best that are, *see through a glasse darkly, but then wee shall see face to face: here wee know in part*, but *there wee shall know even as wee are knowne*, that is, as *God* knowes us perfectly, so we shall know him, and all things that any way pertaine to the filling up of our happinesse.

1. Shal be deckt with all heavenly knowledge.

1 Cor. 13. 12.

2. We shal have abundance of joy.

And as *our mindes shall bee fully informed, so shall our hearts bee accordingly sanctified*, and all our affections duely ordered. Hence will arise unspeakable and endlesse joy, for there shall be nothing to diminish it, much lesse to breake it off.

off. *All teares shall bee wiped away from mine eyes.* Rev. 21. 4.
And all occasions of sorrow quite removed: for, *In Gods presence is the fulnesse of joy, and at his right hand are pleasures for evermore.* Now from this inward comfort, wee shall be stirred up to praise and magnifie the *Lord*, and that without wearinesse even as the Angels doe. Psal. 16. 11.
And if *Gods* servants doe in this world finde unutterable consolations, now and then in singing of *Psalmes*, and offering up their thanksgivings unto the *Lord*, much more, (yea infinitely more) shall be their joy in the kingdome of heaven, when they performe this service unto the *Lord*.

3. Glorie.

Adde hereunto the *glorie* which wee shall be crowned with, which is the same wherewith *Christ Iesus* himselfe is invested: as appeareth, *Iohn* the 17. 22. Now if the very sight of the glory of *Christ*, of *Moses*, and of *Elias* upon the *Mount*, did so affect *Peter*, as that hee could say, *Master it is good for us to bee here*: when hee had no part of it, nor did they appeare in their full glory, but in such as fraile man could beare; much more will the seeing and enjoying of farre greater glory in the heavens, cause us in the gladnesse of our hearts to say, *It is good being here.* Luk. 9. 33.

Now besides this glorie which shall be inherent in us, *Wee shall also have the glorie of all our good thoughts, words, and workes*, as appeares *Matth.* 25. 35. We see how worldlings doe hunt after praise here, though it bee among mortall

and

and sinfull men, which know not (indeed) what true purific meanes, how much more should we be affected with that praise which God the righteous Judge shall give unto us, and that in the presence of men and Angels, who shall be everlasting witnesses of the same?

2 Cor. 4.5.

Psal. 16.11.

Thus we have in part seene what is the excellencie of the kingdome of heaven, this let us often and seriously meditate upon, and bethinke ourselves of the place, of the company, and of the estate that there we shall enjoy; which if we can do, assuredly it will cause us from our very soules to say, *Thy Kingdome come, even so come Lord Iesus, come quickly.* Thus much concerning the second Petition. The third followeth.

Glorie.

Luke 2.13.

Thy will bee done in earth, as it is in heaven.

3. Petition.

IN the former *Petition*, we have beene taught to pray both for the *gracious*, and *glorious* kingdome of *Iesus Christ*. Now in this *Petition* is shewed, *how wee may manifest our selves to be Subjects of this heavenly kingdome here, and how we may be fitted for his glorious presence hereafter, viz. By doing his will, &c.* And therefore are we commanded to pray, *Thy will bee done.*

But

But for the better understanding of this *Petition*, wee must know that the will of *God* is twofold: One *absolute*, and *secret*, which we pray not for; for that ever hath beene, is, and shall be done: in which sence it is said, *Who hath resisted his will? The Lord is in heaven, and doth whatsoever hee will*: so that it were an idle request to pray that that will of his might bee done. Rom. 9. 19. Psal. 1. 5. Psal. 135. 6.

What is meant by Gods will.

Another is his *revealed will*, which is also double, (as after shall be shewed,) unto which we desire that obedience and submission may be yeelded; *Thy will be done*: but where, and by whom? *in earth*, that is, of the Saints and servants of *God* which live on earth. But what must bee the manner of this obedience? *as it is in heaven*, that is, *as the Angels and the spirits of good and perfect men doe obey in heaven*: so must wee desire to doe, not that we can attaine to that perfection that is in them, which is impossible, so long as naturall life, and naturall corruption dwell in us, (they being without staine or blot) but we must ayme at it, and obey in that sort as they doe, as neere as wee can, as in handling of these words shall bee more fully expressed.

Thus much briefly for the sense of the words. Now let us see what further instructions are therein contained for our learning.

Thy will bee done.

Hence this obſervation may briefly be noted. That,

Obſervat. 10 That obedience to Gods will is againſt our nature.

All men are naturally unwilling to doe the will of God.

Otherwiſe, if there had beene in us any abilitie and aptneſſe thereunto, why ſhould we pray for ſtrength to doe it? Whatſoever we are bid to aske of *God*, ſure it is, wee have it not in and of our ſelves, and therefore our *Saviour* in willing us to intreat *God* to bow our hearts, and to incline our affections unto his will, doth teach us, that wee are utterly deſtitute of all naturall power whereby wee might attaine thereunto. Iohn 6.44. Hence it is that *Chriſt* ſaith, *None can come to me* (either in faith or obedience) *except the Father that ſent mee draw him, &c.* The *Lord* muſt by his good ſpirit illuminate our underſtandings with heavenly and holy knowledge, winne and incline our will and affections to doe his holy will before there can be any ſound converſion: yea after that the worke of regeneration is begun, and men have attained to ſome competent meaſure of grace, yet the fleſh, which is in part unſubdued, ſo long as their breath is in their bodies, will ſtill be rebelling and drawing back,

ſo,

ſo that they ſhal have much adoe to go through with theſe good duties that are enjoyned them to performe, and to forbeare thoſe ill courſes which they are forbidden to walke in. *They cannot doe the good that they would, but the evill that they would not, that doe they.* Rom. 7. 19. And therefore they had need while they live, to pray with the Prophet, *Open mine eyes that I may ſee the wonderfull things of the Law, and teach me O Lord the way of thy ſtatutes, and I ſhall keepe it unto the end, give mee underſtanding and I ſhall keepe thy law,* Pſa. 119. 18. 34, 35. *and incline my heart unto thy teſtimonies, and not unto covetouſneſſe,* Pſal. 119. 36. And the Spouſe of *Chriſt* makes this requeſt unto him, from the day of her converſion to the day of her diſſolution; *Draw mee and wee will runne after thee;* *Cant.* 1. 4. implying thereby, that they had not the command of their owne heart and affections, but that they ſtood in need of the *Lords* helpe, both to with-draw them from evill, and to draw him unto that which was good, and that if the *Lord* ſhould ceaſe drawing, they ſhould ceaſe running and comming.

Now the reaſon why all the ſonnes of *Adam,* are by nature unwilling and indeed unable to doe as *God* would have them, is this, *that in them there dwelleth no good thing, but all the imaginations of the thoughts of their hearts are evill, yea, onely evill,* and that not by paſſions and fits, but *continually;* Whence it is, that the Apoſtle ſpeaking of *naturall reaſon,* which is the moſt excellent *Reaſon* 1. Rom. 7. 8. Gen. 6. 5.

lent part in man, saith thereof, *That the wise-dome of the flesh is enmitie against God,* why? *because it is not subject to the will of God,* but may it not by well ordering be brought to some better passe? no (saith he) *It is not subject to the will of God, neither indeed can bee:* now *reason,* which is the best facultie of the soule, and hath (as a Captaine generall) the command of all the rest, if that (I say) be so corrupt, surely all the rest must needs be out of order. If that bee objecting and rebelling against the law of our heavenly King, then all the other powers of the soule, will be readie as ill souldiers, to stand up against their Soveraigne.

Rom. 8. 7.

Use 1. Which serveth first of all, *for the overthrow of that wretched and ungodly opinion of the Papists* who hold, that there is in men naturally some freedome of will, to repent for their sinnes, to serve *God,* and to doe good and holy duties. But why then doe they make this petition, *Thy will be done?* If they have abilitie in themselves what need they aske it of the *Lord?* But herein, (as in all other their erroneous opinions) they shew themselves to bee blind, foolish, and altogether destitute of the knowledge of *Gods* law, and of the corruption of their owne nature. *Paul* was of their mind, so long as he was a proud *Pharisee,* but when once the *Lord* had opened his eyes, and touched his heart with the sight and sense of his originall corruption then he was of another mind, he found in himselfe *no abilitie to doe that which was good,* but

Rom. 7. 18.

though

though hee knew the will of *God*, and did consent unto it (through his grace) in the inner man, *yet hee saw another law in his members, rebelling against the law of his minde, and leading him captive unto the law of sinne, which was in his members*, which makes him cry out, *O wretched man that I am, &c.* And certainely, if they knew the vilenesse of their nature, as throughly as hee did, it would make them leave of their bragging and boasting, and fall to lamenting, and praying with the Church, *Lord draw us, and wee will runne after thee, Lord turne us and wee will turne unto thee.* For otherwise, all the teaching and preaching, and good examples, blessings, crosses, and whatsoever good meanes else, the *Lord* hath appointed for the converting of men, all of them (I say) can doe them no good in the world, but they will rather be made worse, then better thereby. It must be the *Lords* owne hand that must strike the stroake, otherwise all his ordinances will prove uneffectuall; neither is hee that planteth, nor he that watereth any thing, but *God* that giveth the increase, 1 *Cor.* 3 7. *Phil.* 2.13. *Iohn* 6.4,5.

Verse 23.24.

Cant. 1.3. Ier. 31.3.

Secondly, seeing there is such a contrarietie betwixt our will and *Gods* will, *We should labour to denie our carnall reason, and worldly lusts, which fight against our soules, and are our forest enemies:* For though the divell doe much maligne us, yet could he not doe us any hurt at all, unlesse our owne sinfull will and affections doe take part with him: but when wee come to this, I must,

Vse 2.

1 Pet. 2.11.

and I will doe ſuch and ſuch things, and why? It is my pleaſure, it is my delight, then wee run headlong to all manner of evill, even as our great grandmother *Eve* did, when ſhe began to yeeld to her owne ſenſe and wiſedome, in judging of the eating; or not eating of the forbidden fruit, then the divell had that which he deſired. Would we then from our hearts pray, *Thy will bee done?* Then let us croſſe and curbe the motions and affections of fleſh and bloud, and not bee over-maſtered, nor over ſwayed, by the ſame, otherwiſe, wee make this petition, in ſhew and words onely, and not in ſinceritie and truth.

Vſe. 3. Thirdly, *This maketh for the conſolation of Gods owne people,* though they finde in themſelves a great unwillingneſſe to keepe the *Sabbath*, to *pray*, to ſing *Pſalmes*, to give *admonition*, and to take it, &c. Albeit I (ſay) their fleſh bee very backward, and untoward, ſo that they come unto the ſervices of *God*, as a Beare unto the ſtake: yet let them not bee diſmayed, as if their caſe were extraordinarie: for this is an hereditarie diſeaſe, that all *Gods* elect are troubled with. Indeed when they come to heaven, to enjoy that bleſſed eſtate, before ſpoken of, they ſhall obey *Gods* will abſolutely, and perfectly, without any mixture of naturall corruption: but while they remaine upon the face of the earth, they ſhall finde that they have great need to make this petition, *Thy will bee done*; That is, *Lord* incline my heart to obedience, and frame

Comfort for a generall diſeaſe.

frame it in all things, to be ſubject to thy bleſſed will, let me not follow the wicked luſts of mine owne fleſh, but the good directions of thy holy word. Let us make full account, that while we carry about us theſe fraile *Tabernacles*, we ſhall finde in us, much unwillingneſſe unto every thing that is good, and great aptneſſe and proneneſſe unto every thing that is evill. And if (with the Apoſtle *Paul*) we can ſee and acknowledge, and bewaile this corruption in our ſelves, and withall, ſtrive to crucifie the ſame, let us eſteem it a great mercie of *God*; for no unregenerate man can goe ſo farre. Rom. 7. 8.

And furthermore let us bee aſſured, that though we have in us many luſts and paſſions, yet that *God*, that hath enabled us, to ſee them and to hate them, will alſo enable us in the end, to ſubdue and overcome them. *If wee mortifie the deeds of the fleſh by the ſpirit, wee ſhall live.* In which regard, the Apoſtle *Paul* profeſſeth, that he did beat downe his body, (to wit) the body of ſinne that was in him, where the word that he uſeth, doth ſignifie *to beat downe with a club*: and is borrowed from thoſe, that uſed then to try maſteries, who laid load on one another, as hard as they could, knowing that if they did not ſtrike, they ſhould be ſtricken, and therefore they faſtened their blowes as ſure as might be. Rom. 8. 13. 1 Cor. 9. 27.

In the like ſort, did the Apoſtle deale with his corruptions, he did his good will to worke the death of them, knowing that if hee did not

kill

kill them, they would ſlay him; And therefore he did not as cowardly fencers, that onely *beat the ayre*, and dare not come neere one another: but he ſtrucke home, and did his good will, utterly to deſtroy ſinne, that ſo it might not deſtroy him. Whoſe example if wee can follow though wee feele much deadneſſe, and backwardneſſe in well doing, wee need not bee diſcourage thereat: for if that ſhould not have been in *Gods* children, our *Saviour* would never have bidden them make this *petition*. And as for thoſe that ſay, they are alwayes very willing unto *Gods* ſervice, to pray, to heare, to meditate, and the like, indeed they doe not know their owne hearts. For whoſoever knowes himſelfe, ſhall be driven to confeſſe, That *when hee would doe good, evill is preſent with him, ſo that the good which he would doe, that hee cannot doe.* That is, hee cannot doe ſo much good as hee would, and that which hee did, hee did not ſo well as hee would.

Rom. 7.

That Gods revealed will is two-fold.

Now more particularly; The *reverled will* of *God* is two fold.

1. *That which he hath revealed in his word.*
2. *That which hee hath revealed by his providence.*

Touching the former of theſe it may afford us this obſervation. That,

Obſervat. 11. That Chriſts ſubjects muſt obey his lawes.

All Chriſt his ſubjects muſt obey his will, as it is laid open in his word in the old and new Teſtament.

If

If we would not be esteemed hypocrites, and rebels against the *Lord* of heaven, we must yeeld up our selves to be advised and guided by him, and by his testimonies. We need not stand to prove the point, the whole Scripture and experience of all yeeld to it. Now the reasons to move us hereunto are these.

First, because *every word of God is holy, just, and pure*, even as gold that is tryed in the fire. There is never a Commandement of *God* but it is holy: never a promise but it is faithfull: never a threatning but it is true. And therefore we have reason to yeeld to them, rather then to the unholy, unjust lawes of sinne and Sathan. *Reason* 1. Rom. 7. 12. Prov. 30. 5. Psal. 12. 6.

Secondly, *In regard of our owne good: If wee heare his word and keepe it we shall be blessed.* blessed in our bodies, blessed in our goods, blessed in our names, blessed in our seed, and in a word every way blessed, both at home, and abroad, *Deut.* 28. And when the word of *God* is a light unto our feet, and our steppes directed thereby, *Gods Angels shall minister unto us, and keepe us in all our wayes; so that no evill shall befall us*: And as for *temporall commodities*, so also for *spirituall comforts*: wee shall enjoy them abundantly, for if we keepe the word of *God* in our understandings, and in our memories, in our hearts, and in our practices, *we shall bee loved of the Father*: Nor, but that hee loved us, even when we were his enemies, yea from eternitie: Burthen, he will manifest his love unto us, and wee shall finde by evident experience, and by 2. Deut. 28. Luk. 11. 28. Heb. 1. 14. Psal. 91. 11. Psal. 34. 7. Iohn 14. 21. Rom. 5. 8.

ound effects in our soules, that hee doth carrie a most tender & fatherly affection towards us.

And further, it is added in that place by our *Saviour*, *And I will love him*: but how will hee manifest this love? *I will shew my selfe unto him* (saith he) to wit, in his holy word, and in his blessed Sacraments, and in the grace of his holy Spirit, &c. Wee shall bee better able to see what *Christ* hath done and suffered for us, and shall every day more and more finde the comfort and benefit thereof. And againe *verse* 23. hee sayth, that *his Father and hee will come unto him, and dwell with him that keepeth his word*. So that there shall bee a blessed communion betwixt the *Lord* and all such persons: He will take up his abode in their hearts, and fill them ful of all holinesse and peace, and joy such as none can conceive but those that feele it, and at length when they have finished the dayes of their pilgrimage, he will save their soules, and receive them unto himselfe in glorie.

Iames 1. 21. Isaiah 55. 3. Psal. 84. 13.

Many other are the benefits of obeying *Gods* sacred will, which we may reade of *Psalme* 119. and in sundry other places of Scripture, which for brevitie sake I doe purposely passe over, that we may come unto the use of the point: Which maketh;

Use 1. First, for *the reproofe of all ignorant persons*, which are so farre from doing the will of *God*, that they doe not so much as know it; that are so farre from obeying their master, that ther are utterly unacquainted with his pleasure; especially,

ally, they are to be sharpely rebuked, that doe pleasethemselves in their ignorance, and doe despise the knowledge of holy things: and therfore when the will of *God* is delivered unto them, they are sleeping all the while, or minding other matters then those that are in hand: they can bee nimble and lively enough about earthly things, but altogether sluggish and drowsie when they should attend and marke heavenly things. These mens cases are very lamentable and fearefull, neither can they pray *Thy will bee done*, in any truth of heart, because they neither doe know it, nor will know it. An earthly King would esteeme such little better then rebels, that should deale so with his lawes: And certainely, the *Lord* will not judge them to be good subjects unto hie Majestie, that deale so contemptuously with his holy statutes and divine precepts.

Againe, here come another sort to be reproved, *Who know their masters will, but doe it not*: that understand what is their dutie, and can talke as well as the best, (as they thinke) but practice little or nothing: there is no alteration in their hearts, nor reformation in their lives: with which kinde of men the *Lord* expostulateth the matter in this wise: *What hast thou to doe to declare mine ordinances, that thou shouldest take my Covenant within thy mouth, seeing thou hatest to bee reformed, and hast cast my words behind thee? For when thou seest a Theese, thou runnest with him, and thou art partaker with the*

Vse 2. Luke 12. 47.

Psal. 50. 16. 17.

adulterers. The *Lord* cannot indure such as will pretend religion in words, but denie the same in their lives: and therefore will hee not onely rebuke them, but also *set their sinnes in order before them*, for their terrour and amazement: If they doe not repent, *he will teare them in peeces, and there shall be none to deliver them*: as it is in the *Psalme* above quoted: and hee will say to them at the last day, *Depart from mee you workers of iniquitie*, and then *they shall bee beaten with many stripes*, because *they knew their masters will and did it not*.

Luk. 7. 23.

Luk. 12. 47.

Vse. 3. Lastly, let this serve for an instruction unto us, that we every day get more understanding, and joyne practice with our knowledge, *adding unto our faith, vertue, temperance, patience, Godlinesse, brotherly kindnesse, and love*, as the Apostle *Peter* exhorteth, which if we doe, these benefits will come unto us thereby.

2 Pet. 1. 5.

Benefits arising from the practise of Gods will.

1. First, *that being faithfull stewards in a little, the Lord will trust us with a great deale more*: for, *To him that hath, it shall bee given, and he shall have abundance*, he that makes a good and profitable use of small knowledge, he shall have the secrets of *God* more fully revealed unto him, *he that will doe his will shall know it*.

Math. 25. 29.

Iohn 7. 17.

2. Secondly, *Hee that heares the word and doth it shall be sure to hold out constantly*, whatsoever stormes and temptations doe arise, *he shall be like an house built upon a rocke*.

Luke 6. 48.

3. Thirdly and lastly, to conclude many things in one, such shall be sure of all manner of happinesse,

pineſſe, according to that of our Saviour, *If yee know theſe things bleſſed are yee if yee doe them.* Iohn 13.17. Many Papiſts and ignorant perſons doe good things, but they are never a whit the more happie, becauſe they know not that they are good, and therefore doe them not in obedience, others have great ſtore of knowledge, but it puffes them up, and makes them more ſinfull, and ſo more miſerable, onely they that know and doe, ſhall bee happie while they live, and bleſſed when they die, as was in part ſhewed before. Thus much concerning *Gods will revealed in his word.*

Now there is another will of *God*, which is *revealed by his providence*, and that is concerning croſſes and afflictions, which either are upon us, or likely to befall us: Now, 2. The will of God revealed by his providence.

As we muſt pray for obedience unto that which he ſaith, ſo muſt wee alſo for patience in that which he doth lay upon us. *Obſervat.* 10 Patience requiſite.

That we may quietly and gently ſubmit our ſelues under his ſtrokes, corrections, and chaſtiſements. This point may be confirmed by ſundry reaſons, and that both; *Reaſon* 1.

1. *In regard of God himſelfe.*
2. *Of the afflictions we ſuffer.*
3. *Of our ſelues that undergoe them.*

Firſt, *In regard of the Lord, that layeth his correcting hand upon us, we ought with all humilitie to ſubject our ſelues*, for he is a juſt *God* and doth

Isay 29.8. 1 Cor. 10.13. us no wrong at all: a wise *God*, and seeth what crosses are fittest for us: a merciful *God*, that will not suffer us to be presse downe too low, but *in judgement will remember mercie*: and lastly, a mightie *God*, that can lay upon us as heauie burdens as he pleaseth: and therefore the longer we stand out with him, the worse it is likely to goe with us: for when he sets in with us, hee will never leaue us untill he hath either broken our hearts or broken our backes. And therfore when men come to this, that they cannot put up such an injurie or indignitie, that they will not undergoe such a crosse and such a miserie, then they take the right way to cause the *Lord* to heape more afflictions upon them, till they be either converted or confounded.

Hab. 3. 2. Lam. 3. 22. 23.

A necessarie resolution for Christians.

Let us therefore in all kindes of distresses labour to come to this resolution: that *there is no evill in the Citie but the Lord doth it*. That not one haire of our heades can perish without him that there is no losse can befall us in our estate, in sickenesse in our bodies; no affliction in our children, no blemish in our names, but our *God* hath a speciall hand therein; yea a just, a wise, a mercifull, and a powerfull hand, and that therfore there is good cause why we should with patiencebow before him, and yeeld unto him, and conclude with the man of *God*, *It is my affliction and I will beare it*, yea, albeit our crosse bee very greivous and extraordinary, yet must we submit our wils unto *Gods* will, even as our Saviour did, when hee was to indure a most shame-

Amos 3.9.

Math. 10. 30.

Ierem. 10. 19.

shamefull and painefull death, *Not my will, but thine bee done,* (saith he) and when *Peter* drew his sword, to have rescued him from them that came to apprehend him, hee rebuked him saying, *Put up thy sword into thy sheath, shall I not drinke of the cup which my Father hath given mee?* This was a sufficient argument to arme him against all inward terrours, and outward sufferings, that whatsoever befell him, was nothing else but a cup of his Fathers owne measuring and mixing. So when *Eli* heard of the fearefull judgements that should fall upon him and his house, he pacifieth his heart with this, *It is the Lord, let him doe what seemeth him good.* And *Hezekiah*, hearing that his seed should bee carried away captive, and all that hee had transported unto *Babel*, hee frames his heart unto patience with this meditation, *The word of the Lord is good.* When *God* thought it best, *Hezekiah* thought it best likewise. So *Iob* when hee was spoiled of his goods by the *Caldeans* and *Sabeans*, and his ten children slaine all at once, and his owne body wounded by the malice of Sathan, would not once looke at the injustice of the instruments, but at the righteous *God* that smote him, hee knew that these were but roddes in the hand of his heavenly Father, and that they had no power at all to touch him, but what they received from *God*, therefore hee frets not because these afflictions were sent of *God*, nor faints because these roddes were in the hands of a most wise and mercifull Father, and therefore

Math. 26. 42.

Luke 22. 42.

Iohn 18. 11.

1 Sam. 3.

2 Kin. 20. 19.

That it is a great sinne not to joyne our will to Gods will.

fore he bleſſeth the name of the *Lord*, *Iob* 1.21. and this is the chiefe cauſe why the *Lord* layeth heavie ſtrokes on men, and ſtretcheth out his hand to ſmite them ſtill: becauſe the people turneth not to him that ſmiteth them, neither doe they ſeeke the *Lord* of hoſts, *Iſai.* 9.13.

And it is a ſhamefull thing, and a fearefull ſin, for any one to thinke otherwiſe, and for a creature once to imagine his will to bee better then his Creators; as every man doth, that ſhewes himſelfe diſcontented at that which it pleaſeth the *Lord* to inflict upon him. And thus much touching the firſt reaſon taken from *God* himſelfe.

Reaſons 2: A ſecond motive to induce us to patience, may be taken *from the afflictions that doe lie upon us*, and that in divers reſpects, *viz.*

They are in meaſure. Iſa. 27.8. Firſt, becauſe *If we be the elect of God we ſhall be corrected in meaſure and in moderation*, not according to the deſert of our ſinnes, but according to the proportion of our ſtrength. The *Lord* will deale with us in that caſe, as wiſe earthly Parents uſe to doe with their children, who will not lay ſo waightie a burthen upon thoſe that are young and weake, as on thoſe that are of riper yeares and of greater ſtrength.

1 Cor. 10.13 *God is faithfull and will not ſuffer us to be tempted above that wee are able*, but will give his

Pſal. 86. ſtrength unto his ſervants, that we may be able to beare all whatſoever hee impoſeth upon us. And therefore we need not to bee diſmayed under afflictions, ſeeing that we have ſo ſure a promiſe

miſe to be ſupported therein, and that the *Lord* will not inflict ſo much on us as our iniquities deſerue, but onelie as our need requires and as our ſtrength can beare. 1. Pet. 1. 6.

Secondly, *our ſufferings here, are but momentary*, and therefore we ſhould quietly ſubmit our ſelves under them, as the Apoſtle *Paul* did under his. Indeed, we do many times thinke them to bee very long; bnt what is the reaſon thereof: becauſe we conſider of them in a carnall manner, not looking (as *Paul* did) *on the things that are not ſeene, which are eternall*, but *on the things which are which are temporall*. for if we did compare onr temporary affliction, with the eternall joyes of the kingdome of heaven, they would ſeeme to be of no continuance in comparíſon thereof. For no affliction can ſeeme long to him that counts this life but a ſpan long, neither can any loſſe ſeeme great to him that makes no reckoning of this world. 2 They are momentarie. 2 Cor 7. 14. 2 Cor. 4. Verſ. 18.

Thirdly, we ſhould patiently beare thoſe corrections, that the *Lord* inflicteth upon us. *In regard of the beneſit of them*, *viz.* that they tend greatly to our profit, *that our iniquitie may be thorowly purged, and that our holines may be increaſed*, and therefore it is ſayd in the 1 *Pet.* 1. 7. *that affliction is but for a ſeaſon, and tryes our faith and is farre more precious then golde* as appeares in the examples of *Iob*, and *Ioſeph*, which gayned more by their afflictiõs then they could haue done by any worldly treaſure. Thus wee ſee in regard of the *nature*, *quality*, and *profitableneſſe* 3 They are for our good. Heb. 12. 10. Iſaiah 27. 9.

blemisse of the crosses, that *God* exerciseth his children withall, that there is great reason that they should say, *Thy will be done.* Lastly, *In regard of our selves there is just cause, that wee should meekly and quietly, submit under his hand:* because when we thinke our case to bee most distressed, wee suffer nothing so much as we have deserved, or as many others of *Gods* deare servants have endured, who have done him better service, and nothing so much hurt by their sins as wee have. And in truth the reason why many are so impatient under crosses, is this, that they have not their full load as yet laid on them: that they have had so much affliction, as hath weakened their pride, but not so much as hath mastered the same: for if they were paid home, in any proportion, as they doe deserve, they would bee more tame (through *Gods* grace) and lay their hands upon their mouthes, *as Iob did*, judging those afflictions that now they undergoe, to bee farre lesse than their sinnes, and acknowledging with the people of *God*, that, *It is his mercie that that they are not consumed.*

4. In regard our sufferings are under our deservings.

1. A true reason of much impatience under crosses.

Iob 42.4.

Lam. 3.22.

2.

Again, *as in regard of our deserts, so in regard* of our need, we should be patient in all manner of afflictions, for having so corrupt a nature as wee have, what should we doe unlesse wee had some meanes to curbe us? we are naturally like wild asses colts, (as it is said in *Iob*,) altogether untractable, unteachable and unserviceable, till the LORD hath broken our hearts, and taken downe

1 Pet. 1.6.

Iob 11.

downe the pride and ſtubbornneſſe of our fleſh, and framed us unto ſome dutifulneſſe, and obedience. And even after this is done, if wee duly looke into our hearts, ſhall wee not find that we ſtand in great need of continuall taming? If one diſdaine us, or ſcoffe and jeſt at us, ſhall we not quickly finde a great deale of pride boyling within us, ? ſhall wee not requite like for like, taunt for taunt, ſcoffe for ſcoffe? if it bee thus with us, aſſuredly wee need all the corrections that lie upon us: and when wee feele this ſwelling about our hearts, it is high time that a veine ſhould bee opened, that our corrupt bloud ſhould be let out.

Seeing then that there is ſuch great cauſe why we ſhould ſubmit our ſelves to *Gods* will, in all manner of tribulations; This ſerveth for the juſt reproofe of ſuch as are very unquiet under their croſſes, and make far greater adoe about their afflictions, then about the ſinnes that bring their afflictions, whereas the readieſt way to be freed from miſeries, either alreadie lying upon them, or likely to come upon them, were this. First of all, *to purge their hearts, and their hands from all manner of iniquities by ſound and hearty repentance, and then to prepare and arme themſelves with patience to take up their croſſe*, and with contentednesſe to beare the ſame ſo long as it pleaſeth *God* to continue it upon them. Not but men may uſe lawfull and good meanes for the preventing and avoyding of needleſſe and unneceſſarie dangers, or for the removing of

Uſe 1.

The way to be rid of afflictions. Iames 4. 8.

ſuch evils as have already befalne them: but the meaning is, that they ſhould not vexe and fret when they perceive by good effect that it is the will of the *Lord*, that they ſhould bee thus or thus exerciſed and tryed.

A worthy example hereof wee have in *Abraham*, the *Lord* commanded him to ſacrifice his owne Sonne for a burnt offering, to kill him, to
Levit. 1. 6. cut him in peeces, to pull out his entralls (for this was the manner of the burnt offering) to burne all upon the Altar: and this he was to doe with his owne hands, unto him that was not his ſonne alone, but his onely ſonne, his obedient and beloved ſonne; the ſonne of the promiſe, for whom hee had ſo long waited and prayed: yea, that ſonne of whom *Chriſt Ieſus* ſhould come: ſo that in killing him hee might ſeeme not onely unnaturall, but monſtrouſly wicked, in that thereby hee ſhould deprive not himſelfe alone, but all the elect of eternall ſalvation. Yet notwithſtanding, as ſoone as ever he knew that it was *Gods* will that hee ſhould doe it, *hee conſulted not with fleſh and blood*, but preſently
Gen. 22. 2. ſet upon the performance of it: *Roſe up earely in the morning*, made every thing readie that might ſerve for ſuch a buſineſſe, went unto the place which the *Lord* appointed, not acquainting wife, or ſervants, or any body elſe with his purpoſe, leſt they ſhould have gone about to hinder him: and when hee was come unto the place, *Hee built an Altar, couched the wood, bound Iſaak his ſonne, layd him on the Altar upon*

the

the wood, and stretched out his hand, and tooke the knife to have killed him. Doubtlesse it went very neere his heart, not to see onely, but to be also the death of his owne Sonne: Yet, hee quietly submitted himselfe unto *Gods* good pleasure, as knowing that he should get nothing by disobeying *God*, which willing and readie submission of his the *Lord* did also accept, that he sweares by himselfe that hee would greatly blesse him, and *exceedingly multiply his seed, &c. And that therein all the Nations of the earth should be blessed.*

The like we may observe in *David* when that *Absolon* rebelled against him, and withdrew most of his subjects from him, and caused him to flee for his life. He never chafed at the matter as many a one would have done, nor useth any termes arguing discontentment, such as these; *Who was ever so wronged, who ever so abused as I? What, to bee deposed from my throne, and driven from my kingdome by mine owne Sonne, by* Absolon, *whom I from a child so dearely respected whom having deserved to die, I freely pardoned, and greatly favoured?* This is a most intolerable injurie, and such an indignitie as I will never indure, &c. We heare no such words from *David*, but rather contrarie, *If the Lord say thus, I have no delight in thee, behold here I am, let him doe as seemeth good in his eyes*: and if he will not restore mee the Kingdome againe, *His will bee done*, I am well content to part with it. So should we conclude for all manner of crosses,

2 Sam. 15. 25, 26.

ses, in soule, body, state, name, *the Lord hath given, the Lord hath taken away, blessed bee the Name of the Lord*; whatsoever hee does is well done, and because it pleaseth him, therefore it shall please us, being assured that it shall turne to our good, *Rom.* 8. 28.

Vse 2: Secondly, *here is matter of singular consolation for us*, when in our tryals and afflictions, wee can say from our hearts, *Thy will bee done*, for it is not a matter of nature, or of wit, to be able to submit unto Gods will, but indeed a worke of supernaturall, and speciall grace of the Holy Ghost, vouchsafed only unto the elect.

And indeed this argueth that there is much heavenly wisedome in us, according to that of the Apostle *Iames*, where exhorting men to patience, (hee saith) *If any want wisedome, let him aske it, &c.* implying thereby, that when we grow impatient in any distresse, it is not by reason of the greatnesse or multitude of our crosses, but by reason of our want of spirituall wisdome: for if wee could consider (as was shewed before) whence, and why our afflictions come, and what effects they shall have in us, we should be able to undergoe any miseries, and be well content as dutifull children, to bee wholly at the disposing of our most loving and mercifull father.

Iames 1.

As it is in heaven.

HItherto of that obedience which is to bee yeelded unto the revealed will of God: now it followeth out of these words to bee considered, how and in what manner wee ought to obey, *viz.* as the Angels and Saints doe in heaven: not that any man living can attaine unto that measure of obedience as they doe, but the manner of their obedience is to be imitated and aymed at with all care and diligence. So that the point hereto be learned, is this. That;

Those that would bee found faithfull and obedient unto the will of God, must not follow the examples of mortall men, but of the holy Angels and blessed Saints in heaven. *Observat.* 13. Angels examples to be imitated.

First, because they are perfect patternes, and without any exception, as for the best men that are, they may offend, and doe offend as well as we: and therefore are no sure coppies for us to follow. *Reason* 1.

And besides; this must needes bee a speciall meanes to humble us, when wee see how farre short wee come of that holinesse which is in them. 2.

And it may be also a continuall spur unto us, 3.

to

to helpe us forward unto perfection, so that we shall alwayes be at the growing hand, whereas if wee imitate any mens example, we shall faile, both of humilitie, and of growth in grace, for within a while we shall either indeed (or in our conceit at least) be as good as those whom wee propose as patternes to be followed. And then we shall swell with Pride, and beginne to bee high minded, and so not strive unto perfection but either stand at a stay, or goe backward.

How the Angels doe obey the will of God.

Now that we may the better discerne, how the *Angels* and *Saints* are to bee imitated, wee must consider more particularly, how they doe obey, *viz.* sincerely, humbly and constantly.

1. Willingly. Isa. 6. 2.

First, they obey *readily*. In which regard, the *Angels* are said to have winges, to note their swiftnesse, in performing whatsoever is injoyned them, they find such joy and contentment in *Gods* will, that they doe with much delight undertake and goe through with whatsoever service hee calleth them unto, and such as is the obedience of the *Angels*, is also that of the *Saints*, for they are as free from all impediments and hindrances, and as full of all grace, and goodnesse, as the *Angels* themselves. Herein therefore let us labour to bee like unto them, even to be joyfull, and chearefull in the service of *God*, not as many who will not come unto prayer, or hearing of the word, or the like, but they must be haled, and drawne thereunto by a kind of violence: but as for lusts, and the pursuite of pleasures, and vanities, there they

are

are winged, and very nimble and forward.

Let us bee otherwise minded, and casting away whatsoever clogges may hinder us, let us chearefully runne the race of Christianitie, that is set before us, till we be crowned with happinesse and immortalitie in the heavens. Heb. 12. 1.

Secondly, as the *Angels* of *God* obey *readily*, so doe they also obey *faithfully* and *sincerely*, not in some things at some times, but in all things at all times; If the *Lord* give them never so many commandements: they care as much for the performance of all of them, as of any one of them. 2. Faithfully. Psal. 103. 20.

And shall any man then, who is but a worme prescribe unto *God* what he shall command him, and refuse in some things, to yeeld obedience unto his holy will, because it is against his nature, nay, his nature must stoop unto *Gods* law, otherwise it will bring him to destruction in the end. *None are such grosse sinners, but they will forbeare one sinne or other: and many that thinke they are sanctified, would faine bee borne with, in one sinne or other.* Come to some that have been injurious to their brethren, and tell them that they must bee reconciled, they will bee content with that, but tell them withall that they must make restitution, and there they will leave you: Oh, they cannot like of that, but why should they not like so well of one commandement of *God* as of another: Is it not their dutie to yeeld obedience unto all? certainly if they endevour not so to doe, they are not like the *Angels* in

heaven, neither doe they make this petition from a ſincere heart and faithfull unto the *Lord.*

Laſtly, *They yeeld obedience humbly and conſtantly: their humility appeares, in that they cover their faces with their wings, in the 6. of Iſa. 2.* Not pryinginto the ſecrets of *God*, further then hee reveales himſelfe and his counſels unto them: their conſtancie is manifeſt in that they are never weary of well-doing, but performe the will of *God* in all things, with the ſame readineſſe, cheerefulneſſe and faithfulneſſe for ever.

Vſe 1. Here then are thoſe to bee reproved, that though they take moſt lewd and wretched courſes, yet imagine to carry out all their foule ſinnes with this, that others are as bad or worſe then they. What need ſuch a ſtirre (ſay they) I hope I doe but as my neighbours doe, and many thouſands are as great offenders as I? Like enough ſo: but have you learned the *Lords* prayer no better? Have you babbled over this petition, *Thy will be done in earth, as it is in heaven*, ſo often, and not underſtood it? Or if you did underſtand it. and know that *God* requireth that we ſhould obey him, *as the Saints and Angels doe*, have you ſo little regard of his commandement, that you will rather follow the crooked rule of wicked mens example, then the perfect direction, which the examples of the *Saints and Angels* doe give to you? This ſheweth that wee are farre from ſincere obedience, and

and therefore we ſhould learne betimes to take better wayes, leſt being altogether like the Saints of *God* here, wee be utterly excluded from their company hereafter.

Secondly, *This may ſerva for the humbling of the beſt that are*, ſeeing that when they have done what they can, yet they come farre ſhort of Angelicall obedience. The proud *Phariſee* thought himſelfe in very good caſe, when hee was not like the *Publican*: but who bad him to make compariſon with the *Publican*? He ſhould have compared his obedience with that that is performed in heaven, and then hee ſhould have found himſelfe more like the divell in hell, than an Angel or Saint in heaven: and ſurely the moſt godly that are, if they examine their actions by this touch-ſtone, ſhall ſee great cauſe to cry out with the *Publican*, *Lord bee mercifull to me a ſinner*. *Vſe 2.* Luke 18.13.

To incourage us to long to bee in heaven, for then wee ſhall obey *God* as the Saints and Angels doe, to comfort our ſelves againſt all our preſent imperfections in the expectation of that fulneſſe of holineſſe and happineſſe which wee ſhall enjoy when we come to heaven. *Vſe 3.*

So much of the things wee pray for in this petition, now the things wee pray againſt, are ignorance of the will of *God*, Rebellion, diſobedience, murmurings, hipocriſie and partiall obedience, together with unchearfulneſſe in the ſervice of *God*, *Deut.* 28.47.48.

VERSE II.

4. Petition.

Give us this day our daily Bread.

IN the three former Petitions are set downe the things that concerne the *Glorie of God*, and the sanctifying of his Name, which is done, when his kingdome of Grace is advanced, and his kingdome of Glorie doth come, and when his will is done in earth, as the *Angels* and *Saints* doe it in heaven, that is *chearefully*, *faithfully*, *humbly*, *constantly*, and without objecting, for so the *Angels* doe it. Now it followeth that wee handle the three last Petitions wherein we beg of *God* things necessarie for our owne good.

1. *For our naturall life*, in the fourth petition.
2. *For our spirituall life*, in the two last petitions.

Doctrine. First, in that there are two Petitions for the *Soule*, and but one for the *body*, two for the *spirituall life*, and but one for the *naturall*. Wee are to learne that wee should bee much more carefull for the things which concerne the salvation of our soules, then for those which appertaine

appertaine to the preſervation of our bodies.

This *God* commands us in the 6. of *Math.* 33. *Seeke ye firſt the Kingdome of God and his righteouſneſſe and then all theſe things ſhall be added to you.* *David* practiſed this in the 42 *Pſal.* and in the 63. *Pſal.* as appeareth in the ſeverall paſſages of his prayers there. Mat. 6. 34.

If wee haue not theſe graces for our ſoule we can haue nothing in mercy for our outward man. *Reaſ* 1.

If wee haue theſe heavenly graces, wee are ſure to haue all earthly bleſſings ſo far as they are good for vs and that mercy. *Reaſ* 2.

As the ſoule excels the body, ſo our care ſhould bee more for the welfare and proſperity of the ſoule, then of the outward man. *Reaſ* 3.

As much as ſaving and everlaſting graces which will comfort us in life, and doe vs good in death and goe with us to heauen, doe excell that which is corruptible and periſhable, ſo much theſe ſpirituall gifts doe exceede the corporall and temporall. *Reaſ* 4.

The more we doe love theſe earthly things, and the more we ſeeke them, and ſet our hearts vpon them, the more hurt they doe vs, 1 *Tim* 6. 9. 10. *They that will be rich fall into temptation and a ſnare and into many fooliſh and hurtfull luſts which drowne men in deſtruction and perdition. For the love of mony is the roote of all evill, which while ſome coveted after, they have erred from the faith and peirced themſelues through with many ſorrowes.* *Reaſ* 5. 1 Tim. 6. 9.

Reprehenſion of them that ſpend all their care and indeavour to provide for the body, and bee very careleſſe for the graces of *God* that ſhould ſaue their ſoules. Theſe worldly cares come from na illcauſe, vnbeleefe as in the 6. of *Math*. 30. It is not the littlenes of wealth, but littlenes of faith if any faith at all, that fils our hearts with them. Another cauſe is the leaving of the counſell of the word of *God* and following their owne carnall reaſon *Prov.* 23. 4. *Labour not to bee rich, ceaſe from thy owne wiſedome.*

The third cauſe is ignorance of the vanity and uncertaintie of all things that are under the Sunne.

Prov 23. 5. *Wilt thou ſet thine eyes vpon that which is nothing for riches can truly make themſelves wings they flee as an Eagle towards heaven.*

There is nothing in worldly riches, pleaſures, honours, that can adde any thing to the true happines of a man, though he keepeth them he is vncertaine whether hee ſhall enioy them one houre becauſe they are winged and flee away like an eagle, as we ſee by examples in all the worldly comforts of *Iob*, which in a ſhort time, did flee away from him. & ſo *David* at *Ziglag*. 1 *Sam* 30. *His houſe wife children and goods were all at once taken from him.*

As the canſes of deſiring earthly things be vaine and ſinfull: ſo the effects be moſt hurtfull. Firſt, they choke the ſeed of the word of *God*. *Math*, 13. 22. Secondly, They draw our hearts

hearts from the loue of *God*. 1 *Ioh* 2. 15. *Loue not the world, nor the things of the world, If any man loue the world the loue of the father is not in him.* Thirdly, they fight against our soules continually 1 *Pet* 2. 11. *Dearely beloved, I beseech you as strangers and pilgrimes abstaine from fleshly lustes which warre against the soule.* Lastly they bring damnation to body and soule. *Phil.* 3. 19. The end of them, *that mind earthly things is destruction.*

Vse 2.

If wee would have testimonie that wee love *God*, or love our owne soules, or if wee would have any outward blessing in mercie, and all blessings so farre as they are good for us when we need them, and we would have the word of *God* to take roote in our hearts, and to bring forth fruit in our lives, and if wee would escape the wrath of *God*, let us make this our chiefest care to labour for these graces of justification and sanctification, which *God* bids us here pray for.

Vse. 3.

Not to be discontented, though *God* keepe us from that fleshly excellency which other men attaine unto, and though hee bring many crosses and afflictions upon us in our outward estate, because hereby hee weanes our heart from the world, and makes us to seeke after the best things, which the world will not give us, nor can take from us.

Our Bread.

Hereby *Bread*, wee understand all the commodities of this life, which are needfull for our health, safetie and comfort: it is a figurative speech, under a part containing the whole.

Now in that wee are to pray, *Give us this day our daily bread*, that is, food, apparell, &c. Hence is to be observed,

Observat. *That all the commodities of this life are the gifts of God, and if wee would have any comfort or profit by them, wee must sue unto the Lord for them.*

This, *David* (though a King, and such a one as came by that hee had, as lawfully as any man in the world, confesseth of him and his people when they had beene so liberall, *Who am I, &c.* 1 Chro. 29. 14. It was a greater matter that they had ability to offer so largely, and so doe it willingly, in that he saith, *Who am I? and who is my people, that we should be able to offer willingly?* That was a double benefit, yet he saith, *All things come of thee, &c.* They had given great gifts, yet they had but payd *God* his owne, nay, but a little part of his owne; and therefore he saith, *O Lord all this abundance is from thee, &c.* And hee dwels on this, that *though God had put them into possession, yet hee had not put himselfe out of possession.* Yea, might

might some say, we receiued it from him at the first indeed, but now it is our owne wee need not aske it. Nay, (saith hee) *vers.* 16. all is his still, the gold, and silke, and the purple, &c. was *Gods*, and that they could use them to so good a purpose, was from *God* also: *David* presseth this, and yeelds two reasons of it, to wit, why the earth is his; first, *hee made it*: and secondly, *he preserveth it* If we have made any thing on the earth, or did preserve any thing, wee might claime some title to it, but *God* doth both, therefore, *The earth is the Lords, and all that therein is.* Psal. 24.

But, *We need not aske divers things which wee have right and interest in, and which we have gotten by our labour and travell.* *Object.*

This is answered, *Deut.* 8. 18. where is shewed that the *Lord* giveth strength to get riches, and besides, hee gives men a heart to use their strength, and good successe in using of these, that wee are so much more indebted to *God* for them. *Answ.*

But, *I have purchased such and such things with my money.* *Object.* 2.

What saith *God? The gold is mine, &c. And the beasts on a thousand hills are mine*: and *God gives them their meate in due season.* We cannot provide for them, but it is *God* that makes the grasse to grow and ripen, and hee giveth it strength to nourish them. So that, turne which way we will, the *Lord* hath right to all things, he is the owner and possessor of them still. *Answ.* Hag. 2. 9. Psal. 50. Psal. 145. 15.

1. So that the first reason that they are his, is because of his right.

2. And secondly, that though wee had them already in our hands, yet if *God* doe not maintaine and continue them unto us, they can doe us no good. As the *Prince* hearing of the *Prophet* what abundance there should be, said, *that if the windowes of heaven should bee opened it could not bee: Elisha* said unto him, *thou shalt see these things, but shalt not taste of them*, and hee did see them, and yet could not taste of them, but was trodden under foot. So *Balthazer* had prepared a sumptuous banquet, yet when the hand writing came against him, his feast did him no good, but his knees smote one against the other, and he was ready to die with horrible feares in the middest of his feast, and was slaine in that very night.

2 King. 7. 17

Dan. 5.

Obiect. But some may say, *When wee have it not only in our hands, but also in our mouths, what need wee aske it?*

Answ. Yes, wee have need, for when the Israelites had meat in their mouthes, the *Lord* destroyed them, *Psal.* 78. 30. and no food can nourish us, nor any creature doe us good; unlesse *God* blesse it unto us. And it is said in *Haggai*, *Yee have sowen much, but bring in little: yee eate, but have not enough: yee drinke, but are not filled with drinke: yee cloath you, but there is no warmth: and hee that earneth wages, earneth wages to put in a bagge with holes.* And therefore men had need to come unto *God* be they never so wealthy,

Haggai 1. 6.

thy, becauſe elſe their wealth and other bleſſings will be rather a meanes to hurt them than to doe them any good.

For *Inſtruction*, that therefore before we lay hand of any of the creatures, we pray unto *God* that he would beſtow them on us, and ſanctifie them unto us; for every creature is ſanctified by the word and prayer. So that we muſt pray that *God* that gives us the creatures, would ſanctifie them unto us, and us unto them, and then wee muſt be thankfull, which we ſhall be if we pray fervently for them, and that not onely in word but indeed, which we ſhew, when we uſe them to that end and purpoſe that *God* hath appointed. Contrary to this is the practice of thoſe, that if they have apparell and food enough, they pray not for them, or if they doe, it is ſo coldly, as who ſhould ſay, this they have alreadie, and therefore doe not with fervencie crave a bleſſing upon them from the hand of *God*. but ſuch men mocke *God* when they ſay this petition, and thinke whether *God* give it, or give it not, wee care not, if *God* will not, our barnes and ſtore-houſes will. *Vſe* 1. 1 Tim. 4. 4.

Secondly, this ſerves to reprove thoſe, which abuſe their wealth to exceſſe and riot, and pride, &c. Who, howſoever in word they come unto *God*, yet they doe not in deed: for as far as any one is proud, ſo farre he truſts not on *God*, but would thruſt him out of poſſeſſion; and if they thought they were appointed to bee *Gods* ſtewards, and that all they have came by his mer- *Vſe.* 2.

cie, and that to the end they might ſerve him, In them, and by them, they would be more carefull to uſe them accordingly, as *God* hath ordained, but the great abuſe of them to ſurfet and pride doth prove, that howſoever they ſay with their tongues they have theſe things of *God*, yet in their hearts they thinke they come by their owne labour, by their wit and induſtrie.

Vſe 3. For *ſingular comfort to Gods children*, If all be from the bountie of our heavenly Father, and by deſert none hath more then others, and there be none of the elect but *God* doth love, therefore they ſhould make reckoning, that they ſhall be provided for in their needs, as well as the greateſt Prince in the world. But how is he provided for but by prayer, and calling on the name of *God*? Yea, but he hath wealth and friends which hee leanes upon. Hath hee ſo? yea, curſed is he becauſe hee with-draweth his heart from *God*, and reſteth on the arme of fleſh, we muſt firſt waite on *God*, and pray unto *God*, and then aſſure our hearts hee will not faile us: And though others have more then wee, yet wee have the ſame commandement to aske that they have; The ſame promiſes to obtaine, and *God* loves us as well as them, and is as able to ſuſtaine and maintaine us as them: As it is as good for little children that the father carry the purſe as they; ſo it is every whit as good, and as ſafe for *Gods* children, that the means of their maintenance be in his hand as their owne.

Ierem. 17.5.

If then any would know how they and theirs

ſhall

ſhall bee ſufficiently provided for, let them not ſo much looke what they have in their owne poſſeſſion, but what they have in *Gods* promiſe and fatherly mercies. If our children know that their father abounds in love, and in abilitie to doe them good, they never trouble themſelves about theſe queſtions; what ſhall I eate or what ſhall I drinke, but looke for it from their father that we ſhould ſupply all their wants; and ſo if wee bee perſwaded that *God* were as good and provident a Father to us as wee are to our children, wee would never take any worldly care for any worldly thing, but pacifie our owne hearts, praying to *God* and aſſuring our ſelves that according to his promiſe and our faith it ſhall be unto us.

In that hee bids us pray, *Give us*, not *give me*, *&c.* we may obſerve:

That wee ſhould bee carefull of our brothers eſtate as well as of our owne. *Obſervat.* 13

So that every faithfull man muſt pray for all faithfull men, becauſe we are members one of another, and all members of *Chriſt*: therefore we muſt be care full for them as for our ſelves. For in the naturall body, we will not be content to have one arme clothed, and the other naked, *Simile.* or to have both clothed, if the legge be naked: nor will not reſt ſatisfied, till all bee provided for: ſo we being the members of *Chriſt*, ſhould 1 Cor. 12. 25. 27. pray that others ſhould be provided for as well Pſal. 28. 9. as our ſelves; that all *Gods* people who are his

inheritance may be relieved. This we see by the
Iob 29.16. practice of *Iob*, who was carefull of others need as of his owne: for hee was *a Father to the poore and fatherlesse, and as an husband to the widow, &c.* and did not spend that which *God* gave him in excesse and riot.

Vse 1: To reprove those, who if their bellies bee full, and their backes cloathed, they care not whether others sinke or swimme: how can they lift their hands unto *God*, or take this prayer in their mouth, who though they can helpe others yet goe not about it? they say but in hypocrisie *Give us this day our daily bread.* For the meaning of *Christ* in this petition is, that we should be as mindfull of the necessities of others, as we would have them to be carefull of us, if we were in the like want that now they be in. Now when men have abilitie and will not give, what doe they but dissemble? they must doe this with the hand, as well as pray it with the mouth, else they doe but take *Gods* name in vaine, 1 *Iohn* 4.18.

Vse 2. Secondly, *for singular comfort to all poore people that are honest and godly*, certainely it shall goe well with them in this regard, that *Gods* Saints doe not onely crave of *God* the things of eternall life for them, but also all things convenient for this life: now *God* will heare their prayers when they pray in faith, and will deny them no good thing. And therefore let them
Psa. 84.11. make this account, in their doubts and in their feares, (for then is their tryall how they stand upon

upon *Gods* promiſes) when they haue no cõfort, let them remember that all the Church doth pray for them, & then what if their neceſſity increaſe, and their familie increaſe, the *Lord* is able to mainetaine a great family, as well as a ſmall family. And if one *Eliah* could prevaile with *God* for a whole Countrey for raine, to make the Land fruitfull: then may we be aſſured when all *Chriſtians* pray for us; wee ſhall bee provided for: But in truth the *Lord* doth oftentimes ſcant us, *becauſe we doe not beleeue this Petition ſhall take effect*, and according to our faith it is unto us. Let us labour therfore to beleeue that all worldly things are not the worlds gifts, but *Gods* gifts, and that he is ſollicited day and night when we are a-ſleepe, and our family is at reſt, that then it may bee, many thouſand Chriſtians are ſolliciting our caſe vnto *God* that he would ſend us releife. If we could beleeue this, it would quiet our hearts, and we ſhould be provided for and our ſtate mainetained. Iames 5. 17. 1 King. 18. 4.

It, followeth, *Giue us this day our daily bread*. [*This day*] That is, for the preſent time to ſerue our turne and that that ſhould content us, as our little children they depend and truſt upon us, they doe not deſire many dayes proviſion before hand: but if they have enough for the preſent, to ſerue their turne, they referre the reſt to us, and liue from hand to mouth. And ſo *God* would haue us to deale, not to aſke for many yeares, but for the preſent day. Whence we obſerue;

That

Observ. 4. *That Christians must be content though they haue nothing before hand, so that they haue to serue their present need.*

Exod. 16. 15. Deut 8. 3. Psa. 105. 40. Note the state of the Church in the wildernesse fortie yeares, in the mornings they had prouision, but at night all was gone. So that if a man should haue asked them where their break-fast was for the next day; they must haue answered, in the heavens. But is not that farre? No surely, for *God* is alway neere to his children and it is in his hand, and if a child should see victuals in his fathers hand, he would thinke it as good and as ready as if it were in his owne keeping; and it is as good to haue blessings in the clouds, as here on earth. And that we might be thus contented, *Christ* presseth this point: where he shewes, that all carking and caring is onely from vnbeleefe and *bootelesse* and *needlesse*.

Simile.

Mat. 6. 25. 26. 27. 28. 29.

That all carking and caring is bootles and needlesse.

Its *needlesse*, because *our heavenly Father knoweth that we haue need of all these things*, and therefore will supply our wants in the best time: for he doth all things in the best season. *Psal.* 145. 15. If we could set downe these two things firmely and strongly in our hearts; first *God is our father*: and secondly, *our heavenly Father*: we need not care.

1. Needlesse.

Obiect. Oh, *But my need is more then any man knowes of.*

Answ. Yea, but he is an *heavenly Father*, and hath power and is able, and mercifull, and willing to helpe

helpe us, and is full of wisedome, and therefore will not suffer us to bee pinched above our strength. Therefore our owne children shall rise up in judgement against us, when they see that we know their wants, and they have tasted of our kindnesse heretofore, wee see how cheerefull and comfortable they are; yet wee are earthly, and *God* is an heavenly Father, that hath dealt mercifully with us many times: nay, with dogs and swine, he clotheth the grasse, and feedeth the beastes of the field, the *young Ravens, &c.* And why then should wee not come unto him, and rest upon him? It were easie for *God*, to give us enough for twentie yeares at one time, but then we should be undone: wee should bee like the *Prodigall Sonne*, never come to our Father till all were spent. A father will not give his sonne all his goods at once, hee loves his company better then so, because he would have him come to him often. So *God* deales with us, hee is our Father that hath care for us, and would have us come unto him for all things wee want.

Math. 6. 30. Iob 39. 3. Psa. 147. 9.

Simile.

Secondly, *It is bootelesse*: and therefore hee saith, *Care not for the morrow*: wee should not care for to morrow, or for this time twelvemoneth, and he addes the reason: for, *who by caring can adde one cubit to his stature? &c.* If one that is of a low stature should say, I will never rest, till I am as tall as such a man, or one that is tall should say, I will never rest, till I become as little as such a man, neither of them would adde to, or detract from their stature.

2. Bootlesse. Math. 6. 34.

Math. 6. 27.

Simile.

And as it is for ſtature, ſo it is for ſtate alſo; what condition *God* hath aſſigned unto us, that wee ſhall have, when wee have done all our working, carking and caring.

Vſe 2. This ſerves againe exceedingly for *reproofe of thoſe wretched unbeleevers*, that ſay, give us things for our preſent neceſſitie, and yet all their minde is how they may get riches for many yeares. They will truſt *God* no further then they muſt needes, though *God* ſay, they that feare him ſhall want nothing, he is their ſhepheard, yet they will diſtruſt: if the barnes were full, and the purſe full, and the debts payd, then they would be out of care: would you indeed? then you are a wretched Idolater, to ſtay upon the creature, more then upon the Creator: and in truth, that is in every one of us, naturally to ſay with the rich man in the Goſpell, *ſoule take thy reſt, thou haſt riches laid up for many yeares*. But a Chriſtian muſt thinke thus, that his ſoule can have no reſt, till hee depend upon *God*, and live at his finding; For if hee have riches for many yeares, hee may not live one yeare, no, nor an houre, as that rich man did not, but *God* made his will, and hee was executor too, he appointed whither his riches and himſelfe ſhould goe.

Pſal. 34. 9.
Pſal. 23. 1.
Pſal. 34. 10.
Luk. 12. 19.

The onely way to be freed from worldly cares and deſires, is to caſt all our cares upon *God* and to truſt in him as we are commanded, Heb. 13. 5. *Let your converſation be without covetouſneſſe and be content with ſuch things as wee*

have. For he hath said, I will never leave thee nor forsake thee.

So that wee may boldly say, The Lord is my helper, and I will not feare what man shall doe unto me. Till wee rest upon this foundation, we shall have restlesse mindes, though wee had all the world in our possession.

Therefore if wee have nothing before hand, but live all our life as the *Israelites* did, that at evening wee can make an even reckoning with all the world, and have nothing left but *Gods* promise: yet wee should bee thankfull, for have wee not cause to bethankfull, when we have as much as wee pray for? sometimes *God* doth try his children with want of apparell and of food, not but that he can give it them, but that hee may see what use they will make of his promises, what faith they have in his providence, as he did to the *Israelites* to see how they would remember their late deliverance. They thought they had beene full of faith, but when they wanted water, they shewed that they were full of unbeleefe and of murmuring against *God*, and against *Moses*; But hee that will pray in faith must say, *Lord* give so much as is needfull for the day, which *God* will never with-hold: hee that hath given us his sonne, could give us all the wealth under heaven, but wee must bee content, if wee have things needfull for the day, and if he give us any thing before hand, labour to bee more thankfull, and never to withdraw our hearts from *God* to rest upon the creature.

One cause of sharpe tryals. Exod. 16. 2.

Exod. 17. 3. 6.

Numb. 20. 3, 4.

Rom. 8. 32.

Why we say our daily bread.

[Our.] It being *Our*, though wee begge it, it is called *Our*.

1. Because, *Every beleever is in Christ Iesus, and*
2 Cor. 6.10. *having interest in him, all is ours*, 1 Cor. 3. *Though*
1 Cor. 3.21. *wee have nothing, yet wee possesse all things*, be-
2 Cor. 2.23. cause we possesse *Christ*: and therefor it is called *Our*; for howsoever we lost our right by our fall, yet being converted, and beleeving in *Christ* all the creatures may be called *ours* again.

2. Secondly, because *wee come by it by such a meanes as God hath ordained, viz.* by labour and diligence in our calling, which is *Gods* decree
Gen. 3.19. upon *Adam* and all his posteritie, so that if they did not labour in their lawfull calling, they could not eate their owne bread. *Thou shalt eate thy bread in the sweate of thy face.* So he exhorts in another place men to *labour and*
2 Thes. 3.12. *to eate their owne bread.* As *David* saith in this
Psal. 128.2. case, *Blessed shalt thou bee, when thou eatest the labours of thy hands*: because then wee walke as
Simile. *God* bids us. And therefore we doe as children: who when their parents bid them doe such and such a thing, according to their strength, and then promise them somewhat for their paines: when they have done it, they may comfortably and boldly crave that as their owne.

Vse 1. For, *the terrour of those that are not in Christ*, if they aske their *owne*, they can looke for nothing but damnation; As *Iudas*, when he went
Act. 1.25. to hell, it is said, *Hee went to his owne place*, hee was never in his owne place till hee came to the place where now hee is. And therefore those

that

that have not remission of sinnes, nor the spirit of *God* to sanctifie the creatures unto them, they can never pray, *Give us our bread*, for if *Christ* be not ours, nothing is ours, but we are intruders and usurpers, though wee have a civill right for a time; yet wee have no sure, nor spirituall title being out of *Christ*.

Secondly, it serves for *the overthrow of those that live idly and unprofitably*, they can never say in faith, *Give us our bread*: for it is *Gods* decree that who soever would eat his own bread, should eate it in labour, and not eate the bread of idlenesse as the *Sodomites* did; and therefore they living in no labour, either of minde or body, whereby they might be profitable to the Church or Common-wealth, they can never in faith and a good conscience pray to *God* to give them their owne bread. *Iob* compareth them to the moth, because they have no more right in that they possesse, in regard of *God*, then the moth hath in our garment, which we brush out, and tread under our feet and bring to nothing: thus is every unregenerate man, be hee never so great in the world. Much more are they to be condemned, that get their goods by violence, fraud, falshood, extortion, oppression; such should rather make a restitution of their ill-gotten goods, then challenge a propriety; *God* will sooner heare the cry of their sins to plague them, then their words to relieve them, *Habak.* 2. 9. 10. 11. *Iob* 20. 15. 23. *Zacha.* 5. 4. *Iob* 38, 39, 40.

Vse 2.

2 Thes. 3. 10, 11, 12. Pro. 31. 27. Iob 27. 18.

Simile. Iob 4. 29.

Vse 3. It is for *singular comfort*, to those that are the members of *Christ*, and liue in a calling, they may boldly say *giue me my bread*. We would thinke it strange, that he that hath nothing should pray so boldly, as they that haue many thousands: but if we consider, what makes it *ours*, *viz*. our being in *Christ*, our living in a calling why may we not haue as good, nay better interest in the things of the world, then those that haue most and are not in *Christ &c*?

The poorest seruant in the family, if he be in *Christ* and serue *God* in his calling, may better say, *giue me my bread &c*. then the master of the family, that hath goods and lands and all, if he be not in *Christ*, and liue an idle and an vnprofitable life.

[*Daily*] By dayly bread is meant, that the *Lord* from *time* to *time*, would giue vs all things that he knowes to be needfull and fit, for our good and comfort according to the speciall occasions that doe befall vs, for many times riches are to the hurt of the owners, apparell doth not warme them, nor food strengthen them, nay they abuse these to pride, and surfeting and drunkennesse the like may be sayd of all the benefits of this life, if *God* doe not giue his blessing with them: and therefore *Christ* doth teach us to pray for that, by which we may be bettered, under which we craue two things.

What we beg in asking daily bread.

1 First, *that God that knowes our estate would giue vs a portion fit for vs*, this is notably expounded where *Agur* saith, *giue me neither pouerty, nor*

Pro. 30. 8.

riches, or feed me with food conuenient, viz. that *God* would giue us such a portion, and proportion, as may neither be too little, nor too much. As a patient hauing a good carefull physition, will not say let me so much bloud, nor appoint me such a diet as my flesh would desire, but you know the state of my body, & what is fit for me; giue me that purgation which will free me from noysome humors, and prescribe mee that dyet which is most conuenient for my health. If men should haue as much wealth as they would, it would make them proud, and if they should haue so little as it would make them fret and murmure, so that we should pray for so much as is fit for our charge, and as that doth increase, that *God* would enlarge our maintenance. *Similes*

But here a number faile, who are still desiring more and more, so that nothing can serue their turne. And this comes to passe either because they are prodigall mispenders of what they haue for the present, O miserable vnbeleevers who trust not in *God* and his prouidence but in vncertaine and deceitfull riches! What then would they doe if they had more? they pray that *God* would giue them that which is fit and yet they are never content with that which *God* giues: those that are poore would be rich, and those that are rich would be as rich as the wealthiest, and their reason is, because they hope they can dispose of it as well as others: but that is not the question, what wee thinke wee could

could dispose of, but what *God* sees fit for us, and that indeed is best for us: every one would have so much honor as would make him proud, and so much wealth as hee might make a *God* of it, and so desire one thing and pray for another, but we must crave that which is fit for us.

2. We pray that *God would give us a blessed use of that which we have*: For the softest bed cannot give us sleepe, nor the daintiest food fill our hearts with joy and gladnesse without *Gods* blessing, but we may eate with much bitternesse and discontentment: a man may labour and heape up riches, and yet leave them hee knowes not to whom. *If a man have bread, God may breake his staffe of bread*, and then it can bring him no comfort. Therefore wee should pray, that *God* would give vs that portion which hee knowes to be fit for us, and such use of it, as may be for our health and comfort: The sinnes which here wee pray against, are Covetousnesse and distracting cares, distrust of the providence of *God* for our selves, envie at the happinesse of others, discontent at our estates: as also prodigality, idlenesse, oppression, unrighteousnes, and hurtfull suretiship. So much of the fourth Petition: The next is.

Eccl. 2. 26.
Psal. 39. 6.
Psal. 106. 15.

And

And forgive us our debts, as wee also forgive our debtors.

4. Petition.

AS in the three former petitions, wee were taught by our Saviour to begge such things, as belong to the glorie of *God*: so in the three latter wee are taught to pray for our owne good; for things necessary for body and soule. Wherein are contained all those things which concerne our comfort: partly for this naturall life, (which was handled before:) partly, for the life of grace, in these two last petitions, wherein we pray;

1. *For justification*, in this Petition.
2. *For sanctification*, in the last.

What is prayd for in generall.

By *debts* wee are to understand our sinnes, *Luke* 11.4. because by them we stand bound to the justice of *God* to make satisfaction by our selves or some others, or else to beare the punishment which is due unto them

[*As wee forgive our debters*] not, that we can forgive sinne, but *as wee passe by injuries, that men offer us*; so wee pray *God* to passe by our sinnes: so that herein, wee pray for *justification*. Wherein is shewed;

1. *What we are, viz.* all debters.

2. *How wee may know that God hath freely forgiven us all our debts, both sinnes and punishments due unto them?* Namely, if wee forgive those that are indebted unto us.

Use 1.

Now in the first place, were wee are taught to pray for forgivenesse, we may observe that;

Observation *None are so good in this life, but they have daily need of remission of sinnes, as they have need of daily bread.*

For this petition did belong to all the Prophets and Apostles and holy men of *God*, as well as unto us, for *in many things we offend all*; he puts in himselfe among this number. And *Paul* an holy man, and one that was throughly converted unto *God*, saith, *When I would doe good, evill is present with me, &c.* And *Daniel*, *Wee have sinned, and have committed iniquitie, wee have done wickedly, and have rebelled, even by departing from thy judgements. O Lord, enter not into judgement, for in thy sight shall no man living be justified, &c.* Further, this proves that we stand in need of *forgivenesse, viz.* that manifold afflictions and crosses which are appurtenances of sinne doe ever follow us, for if wee did not sinne on our part, *God* would not lay on affliction on his part, so that all have need to crave mercy at *Gods* hand in the forgivenesse of sinnes.

James 3.2.

Rom. 7.21.

Dan. 9.5.

Psal. 143.2.

Use 1: For *confutation of poperie*, which teacheth and beares

beares men in hand, that they can fulfill the whole law: and that they are without sinne, nay, that they can goe beyond the law, and deserve somewhat for others likewise. Surely then they need not this prayer, nor to be beholding to *God*. As likewise to overthrow the practice of the layetie, (as they terme them) that goe unto the Priest to forgive them, and pray unto Angels and Saints: when as *Christ* teacheth us, to goe directly to our heavenly Father for remission, it being his Name, and his Covenant onely to forgive sinne. Exod. 34. 7.

Then also, *It serves against corrupt nature*, that whereas we stand in greatest need of *remission of sinnes*, yet when we want meate, and drinke, &c. we can be earnest for them, but are not halfe so eager for the *remission of our sinnes*, whereas we should *hunger and thirst after righteousnesse*, that is the pardon of our sinnes, and *Christs righteousnesse*; this indeed shewes that a number doe not beleeve that they stand so much in need of remission of sinnes. *Vse* 2. Math. 5. 6.

For *Instruction*; that *therefore wee should more desire the pardon of our sinnes, then any other benefit*, because its better to want bread for our bodies, then *Christs* righteousnesse for our soules; to want meat, the which wee may doe without any great hurt, then to want remission of our sinnes, which hardens the heart, and procures many judgements. We may as boldly come for that as for our daily bread; and therefore the *Lord* hath put the petition for *daily bread* before *Vse* 3.

this, because men will say, they hope *God* will give them food and rayment, &c. because hee promised it. Why so, he hath promised remission of sins likewise, and doth offer it as willingly, and give it as easily, as our daily bread. Therefore if wee come unto *God*, wee should make *God* a lyer, if we thinke hee will not pardon our sinnes, as well as give us our daily bread: nay he will doit, because he hath made us more promises for that, & it is certaine, *Whosoever hath his meate and drinke in mercie, hee hath remission of his sinnes likewise.* Otherwise if they bee out of *Gods* favour, let men fare as
Iob 20.22. well as they can, the curse of *God* shall be upon
23. their meate: he will vexe their soules, and pursue them by his plagues, that they shall have no comfort in every outward benefit. Therefore this should strengthen our consolation, that how soever our sinnes have been never so many and great, yet upon our repentance wee may aske forgivenesse of them, as boldly as wee may aske *our daily bread*; For it is not multitude nor greatnesse of sinnes that hinder our pardon, but onely impenitencie and unbeliefe. Whosoever repenteth shall bee pardoned, whoever beleeveth shall be saved.

Now in that wee are taught by our Saviour to take in others with our selves, saying, *Forgive us, &c.* hence also wee may observe;

That it is not enough, when we aske remission of

our ſinnes, to crave it onely for our ſelves, but we muſt aske it for others alſo.

As *Iames* ſpeaketh, *Confeſſe your ſinnes one to another, and pray one for another.* So *Samuel* counted it an horrible ſinne againſt *God, to ceaſe to pray for the people*, and durſt not ceaſe praying for them. So *Moſes*, when the people had caſt off *God* and him alſo, and worſhipped Idols, he was not content to ſpeake unto them onely by rebukes, but ſpake unto *God* for pardon for their ſinne by earneſt prayer. So *Stephen*, when they were ready to daſh out his braines, yet hee ſought no revenge, but that little time hee had, he ſpent in prayer for them: for in truth they had done him no hurt, but drew him from miſerie to happineſſe. So though the *Iewes* did deadly hate, and cruelly perſecute *Paul*: *yet his hearts deſire and prayer to God for Iſrael was, that they might be ſaved*, *Rom.* 10.1.

Iames 5.16. 1 Sam. 12.23. Exod. 32.31. 32. Act. 7.59.60.

To reprove thoſe that are content to ſee and to ſpeake of the fault of others, and to paſſe ſharpe cenſures againſt them, but never poure forth a prayer unto *God* to helpe and comfort them. *Ieremy* tooke another courſe, when hee could not mend them by ſpeaking unto them: yet he would never leave ſpeaking unto the *Lord* for them: his ſoule wept for them in ſecret. Much more are they here to be reproved, that are glad in their hearts to ſee men fall into ſin: Theſe are ſuch as *Chriſt* reproveth *Ioh.* 8.44. For as the holy Angels of *God*, do exceedingly

Vſe 2.

Ier. 13.16. 17.

rejoyce to see a sinner converted, *Luk.*15.10. So the divell and his angels, and all his children, doe rejoyce at nothing more, then to see some scandalous sinne in *Gods* servants, or to heare some infamous report against them whereby *Gods* holy Name and doctrine may be blasphemed: this cursed joy will end in endlesse sorrow, and this sinfull mirth will shortly bring them to weeping and gnashing of teeth, unlesse it be prevented by speedie repentance.

Use 2. It is for comfort to the members of *Christ*, in that not they alone, doe pray for the remission of their owne sinnes, but euen all the servants of *God* doe recommend their cause to *God*, that hee would pardon their sinnes, and give them the righteousnesse of *Christ*, which should cheare our hearts when we feele deadnesse and faintnesse in our prayers: namely, that *Christ* hath commanded all the elect to pray for us.

Why our sins are called debts. [*Our debts*] *our sinnes*; which are called *debts* the more to terrifie us, for that is in our nature, to loath to be in debt: and men will say, oh! if I were out of debt I were well; it troubleth much to be in that case, that a man cannot go up and downe the Towne, but he must look back, fearing lest some one or other should arrest him: now the debt of sinne is farre more dangerous, than all the debts that wee can owe to mortall men, So that hence we observe;

Observation *That sinne is the most miserable debt in all the world.*

First, becauſe other debts make us liable to bee arreſted in our bodies onely, but ſinne endangers both body, ſoule and all. *Reaſon* 1.

Secondly, other debts when the debters are dead, doe not hurt them, but the debt of ſinne lies heavier then, than before; as ſoone as the ſoule departs from the bodie, it goes to the priſon of hell, and the bodie followes ſoone after to bee tormented together with it, and that for ever. 2.

Thirdly, other debts, though they bee great may bee payd, and the creditor bee recompenced by men; but neither men nor Angels, nor any thing in all the world can ſatisfie for our ſinne but onely the bloud of *Chriſt*: and therefore if men doe ſo feare thoſe *debts*, which their friends and themſelves may helpe them out of: oh, then how ſhould they feare that woefull debt, which none can ſatisfie but the bloud of the Sonne of *God*: which if it be not diſcharged that way, makes them liable to eternall damnation! 3.

Againe, for other debts, a man may goe out of the Countrey beyond Sea, and ſo eſcape his creditor: but for this debt, whither can we goe? if to the Sea, *God* can drowne us, if to any place on the earth, hee can cauſe the earth and hell it ſelfe to open their mouthes to ſwallow us. 4. Pſal. 139.

Laſtly, now and then we may meet with our creditor, when he hath no proceſſe, nor writ for us; but whereſoever *God* meetes us, he hath proceſſe for us, and a priſon for us alſo: therefore 5.

this is the greatest debt, and the cause of all other debts.

Use 1. To reprove those that are loth to forfeite a bond, and to runne into debt more then they are worth; what say they? debt is a trouble that filleth the heart of the debter with many feares and cares: oh! there are a number that have worse debts, whereby they are in danger every day to bee cast into hell, and yet they care not at all for this debt, neither use any meanes to get out of it, but runne daily further into it. It were a strange matter if a number of writs and attachments should come out against a man to lay hold of him, that by and by hee must be committed to prison, if hee then should fall to sporting and gaming, wee would thinke him more fit for his phrensie to bee carried to Bedlam, then for debt to bee cast into prison. Yet here are many writs gone out from *God* against wicked persons, for taking his name in vaine, for receiving the Sacrament unworthily, for prophanation of the Sabbath, &c. and for breach of all the tenne Commandements, and yet they eate and drinke, as if debt to *God* were no debt. As if a man should say, oh! it is a fearefull and dangerous thing to owe money to a poore man, but to owe to the King, it is nothing. Is it nothing? yes, the law is stronger with the King, and so it is with *God*; hee will search out the matter according to the right of the law, and if they come not to conversion, hee will bring them to confusion, and

Simile.

Simile.

if

if they get not their acquittance ſealed with the bloud of *Chriſt* before they dye; he will damne them everlaſtingly after they be dead.

This is firſt for *Inſtruction*, that ſeeing *ſinne is the debt of all debts*, and makes us liable to unſupportable paines; therefore wee ſhould beware of this debt, that wee doe not forfeit our bonds: or if wee doe, to follow that counſell: *If thou haſt entred into bond, and given thine hand, having nothing to pay, goe and humble thy ſelfe, and give no ſleepe to thine eyes*, nor ſlumber till thou be ſafe gotten out of it. *Vſe 2.* Pro. 6. 1, 2, 3, 4.

But I truſt, (might one ſay) the danger is not ſo great. *Obiect.*

Yes, (ſayth he) for if the *Roe* be in chaſe before a kennell of hounds, wee would thinke it hath cauſe to make haſt to get out of that danger: And if the *Bird* bee taken in the ſnare of the Fowler, it is in great perill; ſo are they who are ſnared by their owne ſinnes, and culpable of wickedneſſe againſt the living *God*. If a man were indebted three or foure hundred pounds more then he is worth, wee would thinke hee had cauſe to humble himſelfe, then much more have they that have forfeited their ſalvation, and are in danger of *Gods* eternall malediction every houre. And why ſhould not they humble themſelves, and labour to *bee delivered as the Roe*. If wee thought ſinne were the greateſt debt, and that it would never be redeemed by any thing in the world, then would wee not bee as carefull to redeeme our bonds with *God*, as *Anſw.* *Simile.* *Simile.*

with men? but becauſe men doe not beleeve
Rom. 2. 5. this, therefore they forfeit bond upon bond, and heape up wrath againſt the day of wrath: and therefore this is a juſt judgement of *God* upon many, that becauſe they care not how they runne into debt with *God*, he lets them fall into debt with men; that they alwayes borrow
Deut. 28. 43. 44. and never lend, as its threatned, *Deut.* 28. 43. 44. but if once they could get out of the debt of ſinne, get a pardon and bee reconciled to *God*: then it is certaine they ſhould bee freed from debt unto men, or if they did die in debt, to men, yet having gotten pardon of *God*, and made their peace with him they ſhould be freed from all their debts and dangers, and inherit the kingdome of heaven as well as they that lived and dyed in great abundance.

As we forgive them that treſpaſſe againſt us.

Now the condition is annexed in the next clauſe. *As wee forgive, &c.* Not that wee or any creature can forgive ſinnes, becauſe no
Marke 2. 7. man can ſatisfie for ſinne which is directly againſt *God*, and a breach of his righteous law: therefore wee can never ſatisfie *Gods* infinite juſtice. The meaning therefore is; *That we put away malice and all deſire of revenge againſt them that have wronged us.* [*As*] *is a ſpeech of qualitie*

qualitie, and not of quantitie: for we may not looke to forgive in that meaſure, that *God* doth, but the meaning is, that wee muſt forgive truely, as *God* forgives perfectly: and though the fleſh ſometimes ſtirre us up to wrath and frowardneſſe, yet wee muſt labour and pray that wee may forgive, as we deſire forgiveneſſe. Whence wee learne for our inſtruction this obſervation.

That they onely can bee aſſured of the remiſſion of their ſinnes, and come to God for pardon of them, that can from their hearts forgive others. Obſervation

This is evident, by teſtimonie of *Chriſt*, *Mat.* 6.14.15. *If yee forgive men their treſpaſſes, your heavenly Father will forgive you.*

But if yee forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. And *Math.*18. *Chriſt* ſheweth the puniſhment of them that doe not forgive; namely the *Lord* in his wrath will deliver them to the tormentors for ever. And in the ſame place, *Math.*18. 35. Hee ſetteth downe the manner how wee muſt forgive: namely, *that every one from his heart, muſt forgive his brother their treſpaſſes*; and not one treſpaſſe onely, but if our brethren treſpaſſe often, we muſt forgive often, as alſo wee are taught, *Luk.*17.4.

Becauſe, *then it is certaine that we are children of our heauenlie Father, and be perfect as* Reaſon 1.

he is perfect. Mat 5 45. For our flesh is froward & if *God* had not wrought a blessed change in our hearts, we should giue place to wrath, and to the devill: therefore if we can forgiue, its an evident signe, that wee haue arraigned our sinnes, judged our selues, and taken downe our pride, & truly repented for our owne sinnes.

Eph. 4. 26, 27.

Secondly, *It is a sure fruit of faith*, for *faith worketh by loue*, and a greater token of loue there cannot be, then to forgiue and pray for our enemies, and desire their good.

2. Gala 5, 6.

Further, *This is a signe we haue the holy Ghost, and are led by the spirit*, because to loue those which are our enemies, is a work supernaturall, and a speciall grace of the spirit of *God*.

3

To reproue those miserable persons, *that would haue God forgiue them, and yet they will not forgiue others*: Such vncharitable men are vnfitte and vnable to performe any acceptable service to *God*: if they receiue the Sacrament, they doe it vnworthily: if they heare the word of *God*, they doe it vnprofitably. *Iam.* 1. 19. 20. 21. If they pray in wrath against their brethren, they do cal for wrath against themselues.

Vse. 1

Obiect. Oh, *but the injurie is great*,

Answ. Nay your heart is great, not the greatnesse of the wrongs but the littlenes of your fairh and the abundance of folly and pride are the causes of the wrath and frowardnes in you, for *Paul* and *Christ* suffered more wrong then you haue done, and yet they prayed for their enemies; and so did *Steven*, though they ranne upon:

upon him without any judiciall proceeding: and the more mad men are, the more need had we to pray for them and pittie them, as *Chriſt* gaue us example, *father forgiue them, for they know not what they doe*, *Luk.* 23. 34. and if they procede ſtill in their iniurious practiſes againſt vs, wee haue no cauſe to fret at them, which haue ſo ſore and grievous deſtruction prepared for them in hell fire. Act. 7.

For *ſingular comfort*, ſeeing this petition is made vpon ſuch a condition, therefore whoſoever can ſay with a true heart, *I forgiue*, this may bee his comfort, the *God* of heauen hath ſaid, that *hee will forgiue him*: And therefore, in *Luke*, it is ſayd, *for even wee forgiue our debters*. An argument from the leſſe to the greater. As if hee ſhould ſay, if I that haue but a little mercy, and haue made no promiſe can yet forgiue, then doe thou that art the *God* of mercy, and thou haſt giuen mee thy *Promiſe*, thy *Couenant*, and thy *Oath* to forgiue, doe thou forgiue me much more, and if I forgiue, (though I haue no ſatisfaction) then doe thou forgiue much more, which art fully ſatisfied in *Ieſus Chriſt*: and this ſhould maruellouſly ſtrengthen our ſoules, when wee can forgiue wrongs wee may urge *God* with his iuſtice and it ſtands him upon it to forgiue us. *It* is not a good argument, *Lord* forgiue me, for I haue giuen to the poore: or I haue walked in my calling, for a man may doe that to ſerue himſelfe and yet goe to hell: but this is a good ar- *Vſe* 2. Math. 6. 14. Mark. 11. 25. Luke 11. 4. The excellent comfort of forgiving others.

gument, *Lord* I haue forgiuen others, ſo doe thou forgiue me.

Obiect. But how can they haue comfort to offer vp this petition, that find froward and vnlouing affections riſing vp in their hearts, againſt ſuch as haue done many and great wronges againſt them.

Anſw. Yet notwithſtanding if they doe bewayle this anger and pray to *God*, for ſuch as doe it, and pray for the parties that haue wronged them, and if it were in their power to doe them miſcheife they would not, or if they ſhould come to them in there miſery for helpe they would releiue them, then the *Lord* will accept the deſire for the deed. But when wee find diſability in our fleſh, to forgiue, yet let us not be diſcouraged, but uſe theſe medicines following (and through *Gods* bleſſing) they will helpe us and heale us.

Meanes to bring our ſelues to forgiue others, with our hearts.

1 Our debts to God.

Firſt, *remember all that thou haſt done againſt God*, if any one owe us, an hundreth pence wee owe *God* tenne thouſand talents; if then wee haue committed great ſinnes againſt the great *God*, and would haue pardon, and find compaſſion at his hands to waſh us from all our tranſgreſſions; why ſhould not wee remit ſmall injuries offered us by earthen veſſels, ſuch as our ſelues are; that is one reaſon why we cannot forgiue men, becauſe we conſider not our many and mightie ſins againſt *God*. If our owne iniquities did lie heauie, then mens jniuries would lie light.

Our

Our ill dealings againſt men, which is expreſſed in *Eccleſiaſtes* 7.21,22. where hee ſaith, *Take not heed to all the words that are ſpoken, leſt thou heare thy ſervant curſe thee.*

2. Our ill dealing with men.

For oftentimes alſo thine owne heart knoweth, that thou thy ſelfe likewiſe haſt curſt others.

But, *who ever had ſuch injuries offered them?* *Object.*

Why, thine owne heart tells thee, that thou haſt done much ill to others in word and deed. An excellent meanes to quench your wrath, and ſubdue your paſſions; conſider how injurious you have beene to others. *Anſw.*

Alſo wee are commanded *Tit.*3.2. *That wee ſhould bee gentle, ſhewing all meekneſſe to all men.*

For wee our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, and hating one another.

Thirdly, to behold *Gods* hand in all that men ſay and doe againſt us, *Iſa.*9 13. It is ſet downe as a ſpeciall cauſe of the plague which *God* layd upon them, that they did not turne unto him that ſmote them, neither did they ſeek the *Lord.*

3. Meditations when injuries come.

They looke at the rod but not at the hand, while men looke at the inſtrument that afflicts them, they will either fret or faint or both, but when they look at the hand of *God*, they do not fret becauſe the ſtrokes come from him, and they need not faint, becauſe the rodde is in the hand of a wiſe and mercifull Father. Which made *David* to endure *Shemei* with ſuch mildneſſe: hee was a King, and the other a meane perſon,

perſon, he reviled him, and caſt ſtones at him, but; *who can tell whether God bad Shemei curſe*
2 Sam. 16. 11. *me* (ſayth *David?*) and yet when *Nabal* did him a farre leſſe wrong, hee fell to ſwearing and chafing, and had proceeded to revenge and murder, if *God* had not ſtayed him. Now *God* ſent *Nabal* as well as *Shemei*; but hee beheld *God* in the one, and that made him humble himſelfe, but did not ſee *God* in the other, which made him breake forth into theſe ſinfull paſſions: and that alſo made *Iob* to endure all quietly; his ſervants were killed, his goods ſpoyled, and that not a little, ſeven thouſand ſheepe, and three thouſand Camels, and five hundred yoake of oxen, &c. would not this bring a man into a paſſion and diſtemper? Not a whit (if he be wiſe) *Iob* knew that it was the juſt decree of *God*, he would have it ſo: and if hee ſhould contend with *God*, he was ſure to have the worſt: And therefore he ſits downe quietly and ſayth,
Iob 1.21. *The Lord hath given, and the Lord hath taken, bleſſed be the name of the Lord.* This alſo made *Chriſt* ſo patient, when he ſuffered moſt unworthy wrongs, to be betrayed of his owne Apoſtle, and condemned by the *high Prieſts* (who pretended to be pillers of the Church) to bee delivered to the heathen, and hanged on a tree, &c. betweene two theeves as a Traitor, yet hee
Iohn 18.11. puts up all with this, *ſhall I not drinke of the cup which my Father hath provided for mee?* He did not looke to *Iudas*, nor to the falſe *Iewes*, but unto *God*: ſo that when men ſtorme and fret it

is

is for want of consideration of these things, for that they are purblinde, and cannot looke to *God* a farre off, but to men that are neere; and that they put ill ingredients of their owne into the *Lords* cup as pride, folly, wrath, unbeliefe, and they cry out that the Cup is bitter, whereas this comes to passe by their own evill mixture. But if they would mingle their afflictions and wrongs with faithfull and fervent prayer, and true humilitie, the bitter Cup would have some sweetnesse, & be well digested. The 4. meanes to get faith as the Apostles in the 17. of *Luke* 4. when *Christ* told them that they should forgive *seventie times seven times, then they said unto the Lord, increase our faith.* For this is our victory whereby wee overcome the world and the flesh and the divell, even our faith, 1 *Iohn* 5.4. and as faith increases in us, so it will more and more purifie our hearts, and make us able meekly to beare all wrongs done against us. Labour for godly wisdome, for if we consider that our crosses come from *God*, and for our good, then we shall deale lovingly with those that deale hardly with us, as *Ioseph* with his brethren; it is a speciall note of folly, when one lets wrath rest in his heart, *Eccles.7.9. anger rests in the bosome of fooles:* Wee would count him a foole that would let a Toade or a Serpent lie in his bosome all night, and yet that is not so dangerous nor so great a folly, as to let Satan and wrath possesse his heart. Strive against pride, *Prov.*13.10. *Only by pride commeth Con-*

vention. Where there is humility, there will be meekneſſe and reconciliation: Whereas men doe feare it would bee a diſgrace unto them, to put up injuri s and indignities, *God* hath taught them the quite contrary, it is a mans honour to paſſe by an offence, *but every foole will bee medling.* Which ſhall ſuffice for the handling of this fifth Petition. The ſinnes we pray againſt in this Petition, are both originall and actuall, of omiſſion and commiſſion, both paſt and preſent.

Wee heard before what wee were to aske in the former Petition, namely that *God* would forgive us our ſins, and impute unto us the righteouſneſſe of *Ieſus Chriſt.* Now in the next Petition, *we pray for ſanctification,* wherein we are taught,

Firſt, *What to pray againſt,* viz. *That God would not lead us into temptation:* that hee would not ſuffer us to be overcome by ſinne and Sathan, nor puniſh our inward corruptions by giving us to fall into groſſe crimes, but either keepe us from temptation, or give us victorie in temptation.

Secondly, *To pray for the meanes whereby wee may be kept from falling into temptation,* viz. *the Lord would deliver us from the evill of temptation;* and preſerve us ſo, that ſinne and Sathan may not have dominion over us.

And

And lead us not into temptation, but deliver us from evill.

6. Petition.

FIrſt for the *Coherence*, in that our Saviour having taught us to pray for *remiſsion of ſinnes*, now teacheth us to pray for *ſanctification*, and for grace and vertue to bee kept from the power of ſinne and Sathan. And in particular, that *God* would not forſake us in any tryall, *Pſal.* 119. 8. nor with-draw his grace, *Pſal.* 31. 11. nor harden our hearts, *Iſa.* 63. 17. nor deliver us into Sathans power, that we ſhould bee overcome by his temptation, 1 *Chro.* 21. 1. The point is. That,

It is not enough to haue pardon of ſinne paſt, but we muſt pray for power and grace to reſiſt ſinne and Sathan in time to come. Obſervat.

For elſe we ſhall be as bad as ever we were before: Therefore *David* when he was ſure that his ſinne was forgiven him, yet that would not ſatisfie him, but hee laments his originall ſinne and his rebellion, and prayes for *a new heart and aright ſpirit, and that God would ſtabliſh him* 2 Sam. 12. 13. Pſal. 51. 10. 12.

with his free ſpirit; that hee might not be under the bondage of ſinne: ſo that having apprehended the remiſſion of his ſinnes, he labours to be delivered from the corruptions of his heart, that he might not fall into the like miſcheife againe. *For in truth there can be no comfort in the remiſſion of ſinnes, as long as ſtrong paſſions and unrulie lusts doe remaine: And, where ſinne and luſt is ſtrong, faith and hope are feeble* · therefore if we would beleeue the remiſſion of our ſinnes, and haue joy in the ſame, we muſt pray for preſervation againſt ſinne, as well as for remiſſion of ſinne. And hereunto we ſhould be ſtirred up the rather, becauſe when we haue remiſſion of our ſinnes, then the Devill hath the greateſt quarrell againſt us: before that, when we carry the Devils image, he can accord with us, but when we are converted, and carrie the image of *God*, (which the Devill doth hate) then he knowes us to be ſuch as will tread on his head; and therefore he is the more violent againſt us with horrible temptations, to overthrow us. And then likewiſe our fleſh beginnes to ſtirre more, to be more unrulie and ſtrong, and to ſhew what it is when *God* begins to worke.

An incouragement to ſtudy for ſanctification to ſubdue ſinne.

Gene. 3. 15.

1.

2.

And therefore this ſhould teach us to joyne theſe two Petitions together, and to be inſtant with the *Lord* to purge our nature, as well as to take away the guilt of our ſinnes, not onely to blot out all our offences paſt, but alſo to giue us grace againſt the time to come: for elſe we ſhall be as bad as ever wee were, and worſe

worse too, if *God* giue us not the continuall supply of his grace and holy Spirit to direct us.

To reproue those, *that having sinne in their hearts, and their consciences being terrified, can and will be very earnest with God to forgive them, and then they thinke all is well:* as who should say, their corruptions would meddle no more with them, the devill would tempt them no more, and so when they fall into a miserable relapse, then they will tell us it is their nature, and their custome to bee froward and distempered. But if they would as earnestly pray for *sanctification*, as for *justification*, *God* would as well helpe them against the corruption of their nature, as against the guilt of their consciences. *Use* 2.

Oh, But say they, *they haue asked pardon often.* *Obiect.*

But why haue you not intreated the *Lord* to heale you also? for *God*, is not such a Physition, that can heale the outside onely, but he can and will heale the inside likewise: if hee bee sought vnto and therefore come vnto *God*, and confesse your speciall sinne, covetousnesse, or pride, or whatsoever it be, and beseech the *Lord* to pluck out this, to take away your proud and froward heart, and then when the heart is healed, it will be an evident demonstration that your sinne is forgiven. *Answ.*

It is for *consolation unto Gods Children*, that find by good effects, that they are not conten-

ted to have pardon for their ſinnes, but with teares and cryes crave *ſanctification*, as well as *juſtification*. When with feeling they can pray againſt the ſtrength of their temptations, and their corruptions, they may bee ſure that they have remiſſion of their ſinnes, ſince they have the effect thereof, *viz.* to be inſtant for *ſanctification*, as *Paul* ſaith, *before the law came hee was alive*, but when the *Lord* had aſſured his conſcience of the remiſſion of his ſinnes, then all his woe was for want of ſanctification, &c. *The evill that I would not, that doe I, &c. O miſerable man that I am, who ſhall deliver mee from this body of death?* Say not then, I doubt I ſhall not overcome theſe infirmities, hath not *God* bid you pray for *ſanctification*, as well as for *juſtification?* and hath not hee promiſed that hee will write his lawes in your hearts as well as to waſh you from all your filthineſſe? therefore be inſtant with him, for he would neuer haue bid you aske it, nor given you his Covenant to performe it, except he had beene able and readie to beſtow it.

Rom. 7. 9.

Acts 22. 16.

Rom 7. 19. 24.

Ezek. 36. 25. 26.

Ier. 31. 32. 33

And lead us not &c. Chriſt would haue us to uſe thoſe termes, and not as ſome doe, *Let us not be led, &c.* but [*lead us not*] or carry us not, &c. Whence obſerue. That,

Obſervat. *Sathan, the fleſh and the world, can doe nothing further, then God will haue them.*

And therefore we need not ſay, permit us not to

to be led, but *lead us not*, for except *God* doe lead us, the devill cannot, for he is chained, that though the devill might seeme to be able to do great matters, yet he cannot touch us nor any creature belonging unto us. If *God*, giue him not liberty and power, so to doe. Iude 6. Iob. 1. 6. Mat. 8. 31.

Oh! *But is not the devill full of windings and turnings; and will he not at length get out?* *Obiect.*

No, he is kept in everlasting chaines, *viz* of the power, and providence, and eternall decree of *God*, and under darknesse likewise, so that he is full of terrors and horrours, by reason of the wrath of *God* already. And yet there is a worse matter behind, namely, the judgement of the great day, when he shall be payed home in full measure: the sentence of the Iudge is past, and he is kept in prison till the day of execution and no Iudge hath a prisoner so safe, as *God* hath the devill chained by the linkes of his providence, which cannot be broken: so that what can he doe but that which *God* appoints him? So wee see, there were a Legion of deuils in a poore man which *Christ* cast out, who besought him, that *hee would send them into the herd of swine, &c.* Though they were but swine, and the swine of wicked men, that could not abide *Christ*, yet a whole Legion of devils, could not touch on swine, till *Christ* sent them. If *Christ* should haue sayd unto them, if you have any power in your selues goe; they could not haue gone, and therefore they pray *Christ* to send them, and if they cannot touch one swine: *Answ.* Iude. 6. Mark. 5. 12.

ſwine, much leſſe any ſervant of *God*, man or woman whoſoever, So *God* tells the Church
Rev. 2. 10. of *Smyrna*, *that the Devill ſhould caſt ſome of them into priſon for tenne dayes*; before the Devill dealt with them, *God* ſet him downe what hee ſhould doe, and how long he ſhould afflict them, not ſo little a time as they would, nor ſo long a time as he would afflict them; and then he ſhewes what ſhould be the effect of the temptation, namely, *that they might bee tryed and refined*: the Devils end was, that they might be diſcouraged, but *Gods* end, that they might be poliſhed and reformed. So *Luk.* 4. it is ſayd,
Luk. 4. 13. *when the Devill had finiſhed all his temptation, he departed from Chriſt*; if hee ſhould haue gone as farre as he would, hee would haue tempted him all his life, and never haue made an end of his temptation, for he is never wearie of doing miſchiefe: *when he had finiſhed all his temptations, &c* that is, when hee had done his taske that *God* had appointed him, when he had gone through with his meſſage, hee had no more to ſay, and then he departed: ſo when he ſets upon any, the *Lord* appoints how long, and how much he ſhall tempt them, and when hee hath done his worke, to giue over, and make no longer ſtay.

Vſe 1. This is firſt, *for conſolation unto Gods children that are at peace with God*, they ſhall be ſure that no temptation ſhall befall them for their hurt: if that the wolfe could never touch the ſheepe,
Simile. but when the ſhepheard would, the ſheepe

ſhould

ſhould haue no hurt; and if an enemie could not touch the child, further then his father would appoint him and giue him power, ſurely the child ſhould be in little danger. So all *Chriſtians* are *Gods* ſheepe, bought with the bloud of his ſonne, and we are *Gods* children, and he loves vs, even as he loves *Chriſt* himſelfe: and we ſhall be led into temptations, no further then our Father and our ſhepheard will, therefore it cannot goe amiſſe with vs. Iohn 17. 23.

But, *What if witches and ſorcerers ſhould come neere vs?* *Obiect.*

What if they ſhould they can never hurt vs except *God* will lead vs into temptation: and *God* will not lead vs ſo farre as ſhall be any way for our hurt. *Anſw.*

Secondly, *It is for Inſtruction*, if we would not haue the *Lord* lead vs into temptation, then let vs labour for peace with *God*, and not provoke him by our pride or ſecuritie, for then wee are in danger to bee led into temptation; as *Peter* and *Dauid* were: if we nouriſh ſuch corruptions within, the *Lord* will bring vs to humiliation that way, yet not for our hurt, for wee are alwayes in the boſome of our ſhepheard *Ieſus Chriſt*: but the *Lord* may puniſh ſinne with ſinne and bring ſhame and anguiſh upon vs, and that is the ſoreſt temptation, when we are left to our ſelues and the devill is ſet to tempt vs. As if a Father ſhould ſay to his child, I will correct you no more with my owne hands, but I will appoint your deadlieſt enemy to ſcourge you, that *Vſe* 2. Iohn 13. 37. Pſal. 30. 6. *Simile.*

were a ſore puniſhment: eſpecially, if he could not onely whippe the body, but the ſoule of the child. And ſo it is when the *Lord* lets the devill looſe to ſcourge us; now therefore conſider the meanes which might keepe us from this: which are;

Meanes how not to be led into temptation.

1.

Fervencie of loue to the word. Prov. 2. 10.

First, *to beare a fervent loue to the word of God, and never to be led from it*, though great temptations come, yet if the knowledge of the word delight our ſoules, it will ſo ſweeten our hearts with good affections, that we ſhall not be overcome, but, *if our affection to the word doe decay, and ſecuritie preuaile againſt us, then are wee neere to be led into temptation* It is ſaid of the *Iewes*, when they would not hearken unto *Gods* voice, then he gaue them up unto their owne hearts luſt, *that is, to be led into temptation.* So when we haue no word of *God* to checke us, nor worke of the ſpirit to rame us, no friend to admoniſh us, nor any helpe from heauen to reforme us, then wee are apt to runne one in ſin boldly and careleſly, as it is 2 *Theſ.* 2. 10. *Seing they did not receiue the loue of the truth, that they might be ſaued, therfore the Lord gaue them up to ſtrong deluſions, to beleeue lies &c.* They had no pleaſure in the word, and could they liue without pleaſure? nay ſurely, but then, *they take pleaſure in unrighteouſnes*, and ſo the word was but a vexation unto them: then *God giues them up to ſtrong deluſions to beleeue lyes*, that Sathan ſhould delude them, and they ſhould bee ſtrongly perſwaded to evill, for *deluſion is a*

2 Theſ. 2. 10.

Deluſion what.

ſtrong

ſtrong perſwaſion of that which is falſe, as faith is a ſtrong perſwaſion of that which is true: and as *faith* depends upon the word of *God*, and is wrought by the ſpirit of *God*: ſo *deluſion* dependeth on the opinion of men, and is wrought by the ſpirit of Sathan: So when men make fleſh their arme, and delight in any thing more then in *God*, and his holy word, they are in danger to bee deluded: and when they will not bee *Gods* ſchollers, to receiue his inſtructions, then are they in danger to be left vnto Satan to be caried away by his deluſion, which is one cauſe why *God* giues men up to Sathan for a time, becauſe they loue the things of this life, more then the things of eternall life.

Secondly, we are taught hereby, *to take heed of ſecuritie and confidence in earthly things:* for if we truſt in any thing in this world, wee ſhall grow ſecure and careleſſe, and then we ſhall not walke in feare and trembling, but in a fleſhly boldneſſe, after which the next newes is, that our inward and ſecret corruptions breake out into open and ſcandalous ſinnes: that was the beginning of all *Davids* trouble, *when in his proſperitie he ſaid he ſhould never be caſt downe:* why? becauſe his mountaine was ſo ſtrong; if hee had ſaid becauſe *God* is ſtrong, then hee might haue ſtood, but hee ſtaid upon a weake and a falſe foundation, becauſe hee had many men and good ſtore of money, and ſtrong walls, &c. Therefore hee thought hee ſhould never bee caſt downe, but ſo ſoone as hee came *Vſe 2.* Pſal. 30. 6.

to this pride and boasting, hee was cast downe, *God* turned away his face, and withdrew his grace, and set *Bathsheba* before him: and then he fell to adultery, murther, & cloaking of his sin, and the shame and sorrow for it at last wakened him. So when *Christ* told *Peter*, that he was weak & would deny him, he thought himselfe strong enough: if all the world should forsake *Christ*, he will fight for him, & stick to him, and never forsake him. If hee had said, *Lord* thou hast seene more in mee then I see in my selfe, indeed it is in my nature to deny thee, strengthen mee that I may not, &c. then hee had beene safe: but standing on his owne strength, hee quickly denies *Christ*, sweares and curses, and falls into many evils; but after the resurrection, *Christ* comes unto him, and askes him, *Peter loveſt thou mee more then theſe?* as though he should say, *Peter* thou makest thy bragges that thou hast more love to me, then all the world besides, what sayst thou now, doest thou love me more then these? Oh no, hee would not boast of his valour any more, but hee sayes humbly, *Lord thou knowest that I love thee*, hee had left his comparison now: if a man should have asked *Peter* before hee had fallen, thou sayest thou wilt never forsake thy master, whence hast thou this strength? from thy selfe, or from *Christ*, hee would not have said from *Christ*, because hee prayed not for it, and *Christ* told him, that it was not in him; but hee thought it to bee in his owne nature, that hee had had more valour

Math. 26. 33, 34.

John 21. 15.

and

and worthinesse in him, then many others. But when men come to this bragging and boasting. Then they are in great danger to fall into some grosse sinne to waken them: as wee see in a Lethargie, which stupifies men and benums their senses, and then the best way that Physitions can take, is to give them receipts that may cast them into a burning fever, because their sences are dull and dead, to quicken them, and dry up the humours that oppresse them: so it is with *Gods* children, when they grow careless *God* casts them into a burning fever, and lets Sathan and their owne corruptions loose, that so they may fall into some grosse sin, and consequently into shame and sorrow, into anguish and feare, that every body may rebuke them, which is their best medicine, as it was for *David* and *Peter*: but if wee would love the word of *God* unfainedly, and walke in humilitie and feare, and not trust on riches, nor strength, nor any earthly thing, those would be the best preservatives to keepe us from being overcome by temptation. *Simile.*

But here may arise a question, *why should wee pray, that God would not lead us into temptation*, since it is said, *that God tempteth no man*, and a reason is added, *because he himselfe cannot be tempted?* one wicked man tempts another, because he himselfe is tempted first. The adulterer corrupts a woman, because he himselfe is corrupted first, and so the divell being naught himselfe, he would have no body good, and there- *Quest.* Iames 1. 13.

fore tempted our first Parents.

Answ. How God is said to lead us into temptation.

Therefore it is said, that *God can tempt no man*, because he himselfe is not tempted: the meaning whereof is, that *God soliciteth no man to evill*, nor puts ill into any mans nature, hee being the fountaine of all goodnesse, yet he may be said, to lead into temptation.

1. First, *by with-drawing his grace and holy spirit*, when wee waxe proud, and will not bee ruled.

2. And then, *by setting occasions before us, which are very forcible to draw us to evill, when Gods grace is taken from us.* As we see in *David*, when the bayte was layd before him, hee was quickly gone: and so *Peter* he would fight, and doe such wonders at first, &c. but *God* lets him in such a place, where a poore silly maid might examine him, and presently he faintly denies his Master, lyes and sweares, and had no whit of that courage of which hee so much presumed. For, *when occasions are offered, the flesh is readie to yeeld unto them.* If a man would say, I have a bodie that the fire will not heate, the best way to convince him, is to put burning coales in his bosome: So *Achan* confesseth that hee saw a wedge of gold, and a goodly *Babylonish* garment, that hee coveted them and tooke them when no body was by: hee saw no danger of discovery, there was a good boorie, and there was enough for the Tabernacle beside; the *Lord* did not put any corruption into him, but this occasion discovered what was in him: that occasion

Iosh. 7. 21.

Simile.

casion made not *Achan* naught, no more then the fruit makes the tree naught, but it manifested what he was.

By letting Sathan and their owne corruption loose: as it is no strange thing, that when the sheepe will not bee guided by the shepheard, they should be exposed to the wolfe: So when men will not bee guided by the Word and Spirit of *God*, originall sinne is let loose, the divell sets it forward, and so they runne willingly and violently into sinne. 3. *Simile.*

Then the end is good. First, in the wicked, *to discover their hypocrisie, and that God may have the more glory thereby*. Had not *Judas*, and *Achitophel* beene discovered, they should have beene repured good and godly men as well as others. *David* had not a friend which he could trust more then *Achitophel*, my familiar friend (sayth hee) wee who tooke sweet counsell together, and went to the house of *God*, &c but when a baite was laid before him, then hee shewes his traiterous heart, and none could have given more divelish and pernicious counsell against *David* then hee did, whereby hee purchased to himselfe shame and destruction. Why God leads the wicked into temptation. Psa. 55. 13. 14.

Secondly, *in the godly*, when they are secure and proud, *to humble them, waken them, and to make them sit surer and to bee more carefull and watchfull all their life after*, as it did *Daniel* and *Peter*; *David* would bragge no more of his wealth, neither would *Peter* boast of his love but The end why God leads the godly into temptation.

but (saith hee) *Lord thou knowest that I love thee*, truly and unfainedly, though weakly.

The second branch of the Petition is;

But deliver us from evill.

As if he should say, but pluck us from evill: for it is a word of violence, so that we desire to bee pluckt out of our sinnes and corruptions, as a beast out of the mire; for we are sunke so deepe and are so heavie, that except the *Lord* pull with both hands as it were, wee shall sticke in them still. Whence we learne;

Observat. *That there is a wonderfull aptnesse and proneness in our nature to sinne.*

Our reason is enmitie against *God*, our affections are unruly, *the flesh lusteth against the spirit, and the spirit against the flesh*; so that there are continuall warres betwixt them; then the divell and the world are ready also to allure us unto evill, our experience tells us thus much.

Rom. 8. 7. Gal. 5. 17.

Use 1. Seeing then it is so, let us not venture on sin, upon confidence in our owne strength or wit, or good affection, as many, they can be present at idolatrous and false worship, and hold out in any thing. O no, If they knew how weake they are, they would never bee so ventrous. *David* when he gave liberty to his eyes, what became

of

of it? did he not ſinne woefully? ſo *Achan* and *Eve* when they gave liberty to their eyes, and carnall reaſon, they were gone, and therefore we ſhould take heed by their examples leſt wee alſo be overtaken.

It is for comfort, *though wee find a great proneſſe unto ſinne, yet not to be diſcouraged*: for the godly commonly thinke themſelves worſe then they are, as hypocrites thinke themſelves better then they are. *Vſe 2.*

Was ever any body ſo tempted, and ſo full of unruly paſſions (ſay they?) *Obiect.*

Yea ſurely, every one naturally, for elſe they need not pray, *Pull us out of evill*, neither muſt they ſay this for good manners ſake, but in truth: every one that is acquainted with his owne heart, ſhall finde it, that doe what he can, he cannot gather ſufficient ſtrength to eſchew evill, except the *Lord* draw him out of evill. *Anſw.*

[*Evill*] Not from temptation, nor from Sathan ſimply, but from the hurt and evill that might come thereby: ſo that hence alſo we may obſerve; That,

Chriſtians may not pray not to bee tempted, but that they may not be overcome in temptation. *Obſervation*

For *Ieſus Chriſt*, *Paul*, and others were tempted, whereof *God* gives two reaſons why *Paul* was tempted; Firſt, to worke humilitie in him, and to keepe him from pride. And ſecondly, that *Gods* ſtrength may appeare in *Pauls* weake- 1. 2 Cor. 12. 7. 9.

neſſe, for *when we are moſt out of liking with our ſelves, then are wee in beſt acceptance with God*, who brings light from darkeneſſe, perfection from weakeneſſe, and life from death. Which ſerves firſt;

Vſe 1. To reprove thoſe, *that in afflictions and troubles are more wearie of the affliction, then of the ſinne, and will commit ſinne to get out of their affliction:* they pray to bee delivered from evill, and yet willingly and wittingly runne into the occaſions of evill, and ſo their practiſe is quite contrary to their prayer.

Vſe 2. Secondly, *It is for comfort*, that wee be not diſmayed though we have many bitter aſſaults: for *Chriſt* and *Paul* were mightily and ſorely tempted: and therefore (as *Iames* ſaith) *Wee ſhould count it exceeding joy when wee fall into divers temptations, becauſe they try our faith*, and worke patience; they make us to have a ſtrong, and pure, and ſound faith, and abundance of patience, therefore, though we may not pray not to be tempted, yet wee may pray, not to be hurt by temptation: And then, *the more bitter our temptation is, the ſweeter and ſtronger our conſolation ſhall be, for when the fleſh is moſt abaſed by temptations, then men are raiſed up to moſt comfort in Chriſt Ieſus, and to ſuch peace as paſſeth all underſtanding.* Sinne is the greateſt evill, under which all other evils may bee comprehended, this once removed, the loving countenance of *God* ſhall ſhine upon us, and all our ſorrowes ſhall end in joy.

Iames 1. 2.

And

And under this one part of Sanctification which is the avoyding and subduing of sinne is implyed, the other part which is abilitie to new obedience. Whence we are to learne;

That it is not enough to avoid evill, but wee must also practise the duties of sanctification in living holily, righteously, and soberly, Isa.1.16,17. Cease to doe evill, learne to doe well, Psal.34.14. eschew evill and doe good. Titus 2.12.

First, because whosoever is grafted into *Christ* his death to have sinne mortified, is also grafted into his resurrection, and quickned thereby to holinesse and newnesse of life, *Rom.6.5,6.*

Secondly, The *Lord* passeth sentence on every one which doth not bring forth good fruit, as well as on them which beare evill, *Math.3.10. Every tree which doth not bring good fruit is hewen downe and cast into the fire. Iohn 15.2. Every branch that beareth not fruit is cut off, and cast into the fire.*

Thirdly, this is *Gods* Covenant, that when he doth forgive sinne; hee will write his lawes, and put his Spirit into our hearts, and cause us to keepe his Commandements in mind and heart, and to doe them in word and deed, *Ezekiel 36.27.*

To reprove those that satisfie themselves in this, that they wrong none, but pay every body their owne, and come to the Word and Sacraments, and hence thinke themselves in good

estate: but the three ill grounds went thus farre, but none were approved of *God* but that which bare fruit. That is not enough to say I come to the meanes, unlesse one make good use of the meanes and profit by them, *Math.*25.42. when *Christ* comes to passe sentence upon the reprobate, hee does not charge them for unjustice and cruelty, but for fayling in duties of mercy.

Instruction if wee looke to bee approved of *God*, or to have sound comfort in our owne conscience, wee must labour as much to bring forth good fruit, as to forbeare evill fruit, to doe those things that bee pleasing to *God*, and profitable to men, as avoide those things which dishonour *God*, and are injurious unto men.

For thine is the Kingdome, the power, and the glorie, for ever, Amen.

WEE heard out of the former words, what is the first part of perfect prayer, *viz. Petition*. In these words followes the second part to be spoken of, which is *Thankesgiving*, containing, *a reason why the former*

former petitions ſhould be granted. Wherein we are to obſerve;

Firſt, *An acknowledgement of Gods All ſufficiencie, (thine is the Kingdome, the power, and glorie:)* All which is ſet out by the perpetuitie thereof, *for ever:* which words ſhall bee more fully interpreted in the handling of them in their ſeverall places.

Secondly, *A profeſsion of the certaintie of faith,* for the obtaining of the things asked, which is implyed in the word *Amen*: which is as much as to ſay, *So it is, I have intreated ſuch things of the Lord, as concerne his glory and my good, and now I reſt confident for the obtaining of them at his hands.* Thus much briefly for the order of the words.

Next, In that our Saviour doth annexe this reaſon in the concluſion of this Prayer, *for thine is the Kingdome,* that is, thou haſt ſoveraigne authoritie over all; *the power,* that is, as thou haſt right to rule, ſo thou haſt withall ſufficient abilitie to manage thy Kingdome: *and the glory,* that is, *and ſeeing the praiſe and honor of whatſoever is done belongs wholly unto thee:* therefore grant us our requeſts. Hence let us briefly note; That,

For, thine is the Kingdome, &c.

Firſt, that *Chriſt Ieſus* preſcribing a perfect

forme of prayer, doth require of us thankesgiving, as well as petition, we may learne:

1. Observat. *That it is not enough for us to pray unto the Lord for a supply of our wants, but wee must also offer unto him the excellent sacrifice of praises and thankes.*

We must not onely seeke unto him for that which we need, but render unto him that which he deserves! And indeed, of the two, better it were that we should want his helpe, then that he should bee deprived of his glory. To this purpose, is that exhortation of the Apostle. Heb. 13.18. *Let us offer the sacrifice of praise alwayes to God*, and againe, *in all things give thankes*. 2 Thes. 5.18. Eph. 5.20. Where the holy Ghost meeteth with our corruption, and aptnesse to omit this duty, by binding us constantly unto the performance thereof at all times, and in all things: for otherwise we should finde so many hindrances, that wee would either altogether, or for the most part, omitte this holy service of his. this was practised by *David*: for besides that many of his *Psalmes* doe consist wholly of thankesgiving, wee may observe in sundrie others, that albeit hee beginneth with complaints, and cries, yet before hee makes an end, hee breaketh forth into the praises of the *Lord*. Acts 16.25. So did *Paul* and *Silas*, even when they had beene grievously whipt being in the dungeon, and in the stockes: they sung *Psalmes* so loud that the prisoners heard them. And so did our

Saviour

Saviour with his Apostles after the passover, when he was forth-with to encounter with his most deadly enemies, and with the wrath of his father which was to seize upon him for the sins of his elect, he ended his last supper with a Psalme. *Marke.14.26.* The scripture is plentifull in examples of this kinde, therefore I will not heape together any more, the point being very cleere and perspicuous, only, let us consider of some reasons that may induce us to the practise of this holy duty. Math.26.30

First, therefore, let this be a motive unto us, to offer unto the *Lord* continuall praises, *because this is both the most excellent, and most acceptable service that wee can performe.* The *excellencie* thereof doth appeare in this, that the holy Angels of *God*, and the soules of iust and perfect men in heaven, are continually exercised herein and therefore by the performance thereof wee shall be made most like unto them, and this is the service which we our selues shall doe when wee come to the kingdome of heaven. Then for *the acceptableness of it*, let us hearken what the *Lord* himselfe saith, *he that offereth praise glorifieth me*, a man may offer requests unto the *Lord* and not honour him, but serue himselfe, in seeking to haue his necessities supplyed: but he that offereth the sacrifice of praise must needs glorifie *God*, because that proceedeth from a free and loving heart, which is touched with a liuely sence and feeling of *Gods* loving kindnes and mercifull goodnes. All the tenne lepers prayed Reas 1. Isay 6. Psal. 50.23.

ed unto *Christ* to be healed, but only the poore
Luke 17.15. *Samaritan* glorified *God*, becauſe hee alone returned to giue thankes.

Secondly, it ſtands us upon, evermore to
Reaſon 2. magnifie the Name of the *Lord*, *becauſe we haue alwayes cauſe of thankſgiving*. For even, in the midſt of our croſſes, we enjoy innumerable
Hab. 3.1. bleſſings, corporall, and ſpirituall, the *Lord in*
Lament. 3. 22. *judgement remembers mercy*. And thoſe very afflictions which come neereſt us, are ſent in
1 Pet. 1.6. mercy, he never layes more upon us then we
Iob 11.6. need, nor ever ſo much as wee deſerue: And in
Iſa. 43.2. our greateſt extremities he is with us, to ſtrengIſa. 54.11. then us, to uphold us, to direct us, to ſanctifie our troubles unto us, to giue us patience under
Iſa. 27.9. them, a good uſe of them, and in the end, a
Zach. 13.9. bleſſed iſſue out of them: In all which regards, he is greatly to be praiſed.

Reaſ. 3: Thirdly, *Thankſgiving is a ſingular meanes to keepe us from diſcouragement*: if a man doe only take a veiw of his infirmities, hee cannot but bee much diſmaid, and pray coldly and faintly, and will at length thinke that *God* cares not for him: But if he doe withall, take notice, of the *Lords* loving kindnes in euery thing and praiſe him for the ſame, that cannot but worke in him, an aſſurance of his fauour, and conſequently much ioy of heart, and chearfulneſſe of ſpirit.

Reaſ. 4. Fourthly, *the practice hereof will marvellouſly fit us for prayer*, *in* which regard they are ſo often ioyned together, as *Col. 4.2. Phil. 4.6*, and

in

in sundry other places: for when wee can remember, that in such and such things the *Lord* hath beene mercifull and gracious unto us, and that we did magnifie his holy name therefore: It must needs adde strength unto our faith, and life unto our prayers, as being assured, that hee that hath once loved us, will ever loue us, and deale graciously with us. Whereas hee that hath not acknowledged the mercy of his God, will bee very dull and heavie in his petitions, and glad to make an end before he hath well begun. Iohn. 13. 1.

Vse 1. Is it so, that thanksgiving is a speciall part of prayer? Then hence are they to be condemned, as carnall persons, whose prayers doe consist altogether of petitions. But as for praises they either meddle not at all there-with, or at least but very slightly: under which condemnation doe the Papists come, as by their prayer-bookes may evidently appeare.

Vse 2. Againe, *This maketh for the just reproofe of them that are so farre from thankfulnesse in all estates, that they are alwayes whining, and murmuring under their crosses*: what doth their continuall complaining imply, but that the *Lord* is an ill governour, and that he affords them not matter and occasion of praising his name, and what a blasphemie were that for any to say? wee would take it ill at our childrens hands, if they should deale so with us; and certainely the *Lord* will not take it well at our hands. What though we haue sundry afflictions lying upon us, and

A helpe to mitigate our complaints in crosses.

preſſing us downe very low: haue we not fewer then ſome of *Gods* children haue had, or now haue? at leaſt haue we not fewer then our iniquities doe deſerue? And whereas we can find nothing to ſpeake of, but *croſſes, croſſes*, doe we not enjoy manifold benefits together with our croſſes? and if the *Lord* ſtrip us of outward

Iobas. 15. 11. things, *doe the inward conſolations of God ſeeme ſmall unto us?* Then ſurely we doe undervalue the comforts of *God*, and overvalue the conſolations of this world. Is it not worth thankes that wee are of the number of thoſe that are *elected*, that are *called*, that are *iuſtified*, that are *ſanctified*, and ſhall within a while be crowned, and that *with an eternall crowne of Glorie?* Oh! unthankfull creatures we, if we be not affected with theſe things, and if we be not aſhamed that ever there entred into our hearts ſo much as an thought of diſcontentment, againſt our bountifull and gracious, and moſt merciefull Father.

Vſe 3. Thirdly, *Let this be an inſtruction unto us*, that we be as fervent and frequent in offering unto *God* due praiſe, as in making for our ſelues needfull requeſts. But how may I attaine unto this may ſome ſay.

How to attaine vnto a thankfull heart.

3. To get pardon of ſinne.

Firſt, we muſt get aſſurance of the pardon of all our ſinnes: for no man can joyfully thanke *God* for any thing till then; for, *certainetie of the remiſſion of our offences, is the very ground of true and heartie thankeſgiving*: and therefore when the Prophet *David* ſtirreth up his ſoule to praiſe

the

the *Lord* for all his benefits, he placeth this in the fore-front; *Which forgiveth all thine iniquities*: that therefore must be laboured for in the first place, till then we have no assurance that mercy comes in time to us. Psal. 103. 3.

Secondly, *Whosoever would have a thankefull heart, must get an humble heart*; and then when a man sees that he is worthy of nothing, he will be thankfull for every thing. 2. To get an humble heart. Gen. 32. 10. Gen. 33. 20.

Thirdly, he that would be able to praise *God* with a joyfull heart and chearefull lippes, *must often and earnestly meditate on his promises, both for temporall and spirituall good things*: in the meditation whereof, wee must labour to have our hearts so affected, *that wee may rejoyce in the Lord alwayes*, as the Prophet did, that so having a joyfull heart, wee may also have a thankfull heart, which two indeed doe alwayes goe together. 3. Often meditation on all sorts of promises. Psal. 33. 1. Phil. 4. 4.

But how can words make a man glad (will some man say?) *Quest.*

What, not *Gods* words? If wee should have but the royall word of the King, promising us in our distresses that hee would discharge our debts, relieve our wants, and provide plentifully for us and ours, would wee not see matter of rejoycing therein? How much more then (if wee had the eyes of our mindes truely enlightned) should wee see cause of rejoycing in the royall promises of the King of heaven, whose words are all *pure words, who is not as man, that he should lie, or as the sonnes of men, that he should* Pſal. 19. 8. Num. 23. 19 *Answ.* *Simile.*

alter and change, but will certainely fulfill indeed whatsoever good things he hath promised in his word, whose promises are as good and sure in adversity as in prosperity, when all the world doth maligne us, as when wee have all men to stand for us.

4. To meditate on mercies past, present, and to come

And as we must often exercise our thoughts upon the promises of *God*, so must we also upon his *mercies past*, *present*, and *to come*, we must consider what great favour and love hee hath borne towards us before we were borne, againe since we were borne, especially since wee were borne againe. Neither must wee stay here, but must raise our hearts above the earth, and seriously ponder upon that blessed estate, which we shall at length come unto: when we have put off the image of the *first Adam*, and have put on the image of the *second Adam*, when *our vile bodies shall bee changed, and made like to Christs glorious bodie*, *Phil.* 3.21. 1 *Ioh.* 3.1. which being duely considered, will so affect our hearts with joy, and though we should live in all manner of miseries, and that from the day of our birth, unto the houre of our death, they would all seeme very light in comparison of our future happinesse and blessednesse: so that wee should be able with much chearefulnesse to praise the *Lord*, even in the midst of them all.

Phil. 3.21. 1 Ioh. 3.1.

Rom. 8.18. 2 Cor. 4.17.

Secondly, in that our Saviour grounds this Prayer on so strong reasons. Hence generally wee may learne;

Whoso-

Whosoever would pray aright, must use forcible arguments in his prayers. Observation

The Scriptures abound with examples for the confirmation of this point. *Iacob*, when he prayed for protection and deliverance from his brother. *Moses*, when hee made suite for the *Israelites*. *Nehemiah* and *Daniel*, and *David* in his *Psalmes*, when they humbled themselves for their owne and others offences, did use many and unanswerable arguments, unto the which the *Lord* could not but yeeld. Gen. 32.9. 12. Exod. 32.11. 12. Neh. 9. Dan 9.

Now, the end why we should deale thus, is not, *that thereby wee may perswade the Lord*, for hee hath fully determined before hand, even from eternitie what to doe; but indeed, to perswade our owne unbeleeving hearts to rest upon the faithfull promises of *God*, and not to give over praying, albeit the *Lord* make us waite for a time. Reas. 1. Math. 15.22. 23,24.

The use of which is, *for the just reproofe of all ignorant persons*, whose prayers are grounded upon no reasons at all, especially such as doe not understand what they say, when they come with lip-labour before the *Lord*. Use 1.

And furthermore, *it instructs the servants of God*, to strive so to bee acquainted with the word and workes of *God*, and with the name of *God*, that they may be able to turne the promises, precepts, and attributes of *God* into prayers, to wrestle with the *Lord*, or rather with their owne unbeliefe, by bringing undeniable argu- Use 2.

ments why their ſuites and ſupplications muſt needs be granted, and then it will come to paſſe, that they will bee fervent in prayer, and will not give over their ſuit till they have that they pray for.

Thus much of theſe words in generall; now more particularly of them as they lie in order.

For, thine is the Kingdome, &c.

Hence ariſeth this obſervation for our inſtruction. That;

Obſervat. *God is the onely abſolute and Soveraigne King over all the whole world.*

This *David* acknowledgeth uſing the very words that our Saviour uſeth in this place, *thine is the Kingdom O Lord, and thou exalteſt as head over all.* And the like doth *Nebuchadnezzar*, after that *Daniel* had told him his dreame and the interpretation thereof, *Your God* (ſaith he) *is the God of Gods, and the Lord of Kings.* Likewiſe the Apoſtle teaches us the ſame, 1 *Tim.* 1.17. *To the King immortall, inviſible, bee honour and glory.* And againe, 1 *Tim.* 6.15. *The King of Kings, and Lord of Lords.* And it ſtands with good reaſon, that the abſolute ſoveraigntie over all the Potentates on the earth ſhould be aſcribed unto him.

1 Chron. 29. 11.

Dan. 2.47.

First,

First, because *hee is the author of their being*, and of the being of their subjects, as also of all the meanes whereby they and their Kingdomes are upheld and maintained; For, *he made of one bloud all mankind to dwell on the face of the earth, and in him they live and move, and have their being*: and as he bestowed life upon them, so doth he still give unto them breath, and all things whereby life must bee continued. No earthly Monarch can give a being unto any one of his subjects, nor keepe the breath in his nostrils when the *Lord* calleth for it: nay, it is not the most mighty and puissant Prince in the world, that can (by his onely command) make one haire white that was before blacke, or blacke that was before white, but life and breath, meanes and maintenance, and all they have, are all the proper and peculiar gifts of *God*, *Daniel* 4.35. *Reason* 1. Act. 17. 26. Math. 5. 36.

Secondly, as he is the author of all these, *so he is the owner of them*: and therefore hath good right to bestow them at his pleasure. *The earth is the Lords* (saith the Prophet) *and the fulnesse thereof*: no earthly King hath any thing of his own, but his very soule and body are the *Lords*, and therefore all other things must needes bee his, they are but his Under-officers and Vicegerents, even tenants at will; he pulleth downe one and setteth up another, *Psal.* 75. 7. *Reason* 2. Psal. 24. 1. Deut. 10. 14. 1 Cor. 6. 12.

Thirdly, he is the disposer of all things that are intended or effected by them: *Their hearts are in his hands*, and hee frameth them as hee thinkes *Reason* 3. Pro. 21. 1.

thinkes best: all their actions are ordered by
Ezek. 1. 20. him, though the sinfulnesse of them bee from themselves. And lastly, the successe of their action is disposed of by his providence. *The horse*
Pro. 21. 31. *is prepared against the day of battell,* (sayth *Solomon*) *but salvation commeth of the Lord.*

Reason 4. Fourthly, he will call all the Kings of the earth to a reckoning, for that which they doe in their bodies whether good or evil. For they are more
2 Cor. 5. 10. strictly tyed to bee accountable unto the *Lord*, for all their thoughts, words, and workes, then the meanest subject in the dominion is bound to be answerable unto them for any thing that is
Isa. 30. 33. committed unto his charge: *Tophet is prepared for great men*, as well as for the basest vassall that is, if they be impious and prophane: In all these respects may the *Lord* be justly termed the absolute King of the whole world, which point may be usefull sundry wayes. As,

Vse 1. First of all, *to teach us to make him our feare and dread*, and to stand in greater awe of him, then of any earthly governour whatsoever he bee, as our Saviour sayth, *Feare not them that can kill the bodie, but feare him that is able to cast both body and soule into hell fire for ever*, Math. 10. 28. And shew forth this your feare, by eschewing all manner of sins, whereby the eyes of his glory may be provoked. Good subjects will be afraid to commit such evils as will procure the displeasure of their Soveraigne, because the
Pro. 16. 14. *Kings anger is a messenger of death*: how much more fearefull should wee be of offending the

Majestie

Majeſtie of the King of Kings, whoſe anger is *a conſuming fire*, that burneth to the very bottome of hell: whoſe hand can reach us whithersoever we flee: and whoſe glory it is, to be the *Lord* of Hoaſts, and to haue the command of all the creatures, to purſue us unto our utter confuſion, and eternall deſtruction, if wee perſiſt in our rebellion againſt him. Heb. 12. 29. Deut. 32. 22.

Secondly, is *God* the King of Kings? then if wee meane to bee great men indeede, and to aſcend unto the higheſt promotion, *Let us preferre his ſervice before any other*; For heere the common proverb holdeth moſt true; *There is no ſervice to the ſervice of this King*: for hee knoweth all his ſervants by name, and taketh ſpeciall notice of every one of them, and of every good ſervice that they performe (be it never ſo ſecret and hidden from the eyes of men) and hee doth no ſooner ſee it, but hee is ready to reward them in due ſeaſon: neither will hee beſtow upon them thoſe promotions only, nor chiefly, which concerne their bodies, but thoſe eſpecially, that concerne their ſoules. And that not onely in this life, but principally in that which is to come. Neither ſhall one of his ſubjects foreſtall another, but though many hundred thouſands haue ſped exceeding well before us, wee ſhall fare never the worſe, but according to our workes ſhall our reward bee: nay, there is not the meaneſt of his ſubiects, but he ſhall be made a King, yea a farre better King then any worldly Potentat that is a meere *Vſe 2.*

naturall man, that ever hath beene, is, or ſhall bee, to the end of the world; For the pooreſt Chriſtian that is, doth raigne and beare rule o-
Rev. 1. 6.
Rev. 5. 10.
Math. 25 34. ver the fleſh, the world and the devil in this preſent life, and is heire apparant unto the crowne of glory prepared for him in the heauens. Would we then get true honour and promotion? oh, then let us ſeeke his favour and his face euermore, who is the *King of Kings and*
Pſal. 27. 2. *Lord of Lords*, and can make us in all repects truly honourable both in his owne ſight and in the eyes of men and Angels,

Vſe 3. Thirdly, ſith *God*, is the abſolute Governor, of all the whole world, and all other Princes are but his ſuſtitutes; If wee would haue good things effected by any that are in authoritie, let us beſeech the *Lord*, to perſwade and incline the hearts of his officers thereunto, to ſtirre them up to the performance of thoſe ſervices which may make moſt for the glory of his Name, and for the comfort and benefit of his afflicted people: and then if ſuch Magiſtrats belong vnto the *Lord*, he will with draw them from evill, and incline them unto good by his holy Spirit: If they be not his, we may hope
1 Tim. 2. 2.
Neh. 1. 11.
Prov. 21. 1. he will doe it by his providence, for their comfort and refreſhing that call upon him, and wait for his Mercie.

Vſe 4. Fourthly; ſithence all Authoritie is in Gods hand, *let us obey them that are ſet over us, be they never ſo meane*, as farre as they command things that are lawfull and warrantable; otherwiſe, be they

they never so great in excellencie, let us doe as the three Children did, rather submit our selves to any punishment, then yeeld unto the sinfull lusts of our commanders: for in so doing wee shall not disobey their commission, but their corruption. Dag. 3. Acts 4. 19.

Lastly, *here is an use of Governors*, that seeing they hold their places, from and for the *King of Kings* therefore they should use their Authoritie well, even to those very ends, for which the *Lord* hath appointed them, for the *Lord* will call them to a reckoning for their Stewardship, as well as the most abject persons that are under their Dominion; The consideration hereof was it, that made *Iob* so good a Ruler, that hee would not wrong the basest that was under him, for hee knew that hee had a master in heaven, to whom hee must yeeld up his accounts, and before whom hee must answer for all his dealings; *If I did contemne the judgement of my servant* (saith he) *and of my maide, when they did contend with mee, what then shall I doe when God standeth up, and when hee shall visit mee? what shall I answer? hee that made mee in the wombe, hath he not made him, hath not he alone fashioned us in the wombe?* Hereby did *Iob* shew, that hee beleeved that all his preheminence, and superioritie was from the *Lord*: in that hee carried himselfe equally and moderately towards those that were under his government, whereas those that use their authoritie to tyrannie and oppresse their inferiours, howsoever in *Vse* 5. Rom. 13. Iob 31. 13. 14. Ephes. 6. 9.

word they ſay, *Thine is the Kingdome*, yet they ſhew in deed, that it is but from the teeth outwardly, that they acknowledge ſo much: for if they did ſtedfaſtly beleeve it, they would uſe their authority ſo, as *God* might have moſt glory and men moſt comfort.

The Power.

Herein doth the *Lord* differ from earthly Kings: who have ſometimes authoritie, but want power, ſo that they cannot bring their ſubjects to doe that which they would have them, but *God* as hee hath all authoritie in his hand, ſo hath hee all power likewiſe to ſubdue all creatures, and bring them to what hee will. Whence we learne; That,

Obſervation. *There is no power but in God, and derived from him, and diſpoſed by him.*

Whatſoever ſtrength is found in any creature in heaven or in earth, it is derived from him, and limited by him, in this reſpect it is ſaid by the Propher *David*, *That power belongeth unto God.* Pſal. 62. 11. *Angels are called Powers*, but all the power that they have, they received from the *Lord*, and muſt uſe it not for themſelves, but for him, and for the performance of thoſe workes which he enjoyneth them: ſo in another place the ſame Ephes. 6. 12.

Prophet

Prophet magnifieth the Name of *God*, saying, *Thine, O Lord, is greatneſſe and power, &c.* This will evidently appeare if we conſider theſe reaſons. 1 Chr. 29.11

Firſt, *the wonderfull workes of the Creation*, in that *God* by his word alone could make the *heavens and the earth*, and all the *creatures* in them of nothing: which muſt needs argue an infinite power in him. *Reaſ.* 1. Gen. 1. Pſal. 33.6.9. Pſal. 148. 5.

Secondly, *the worke of preſervation* will teſtifie as much: for unleſſe there were an unſpeakable and unconceivable power of *God* to uphold the world, and to feed and relieve the creatures that live on the earth, and in the waters all things would quickly bee diſſolved, and fall to an utter decay and ruine, and as they were made of nothing, ſo they would come to nothing, and therefore he is ſaid, *to uphold all things by his mighty word.* 2. Heb. 1. 3.

Thirdly, *this is evident, in that he reſtraineth the ſtrongeſt creatures, viz.* the *Divell* and his *Angels*, ſo that albeit they be full of malice and outrage, yet he curbeth them in ſuch ſort, that they can doe nothing but that which maketh for his glory. And the like may bee ſaid of all *Sathans inſtruments*, howſoever they be mighty and withall very boiſterous, yet doth he ſo order and ſway both them and their actions, that all their rage doth turne to his praiſe, and to the benefit and comfort of his people. Which ſerveth; 3. Iude 6. Iob 1. 10. Pſal. 76. 10.

Firſt, for the reproofe of thoſe, *that when they* *Uſe* 1.

have great meanes and helpes, thinke they have great stabilitie and firmenesse. Even as the rich man in the Gospel, who seeing that riches did plentifully flow in upon him, said unto his soule, *Soule, thou hast much goods laid up for many yeares,* and what of that? therefore, *live at ease, eate, drinke, and take thy pastime*: having abundance of wealth, hee imagined that there was such power therein, that hee might well promise unto himselfe safetie, and securitie from all manner of evils: but that was his follie, for in truth, *all power belongs unto God,* and from him alone it is that wee live, and that we live comfortably and happily. Yet was this *Davids* errour also, (albeit otherwise an holy and faithfull servant of *God*) who in his prosperitie said, *I shall never bee cast downe*: but the *Lord* made him know, that all power is his, for when he turned away his face and favour from him, *hee was sore troubled.*

Luke 12. 19.

Psal. 30. 6.

Vse 2. Secondly, for the just reprehension of such, *as if they want the outward meanes of helpe and relieffe, are presently dismayed, and conclude with themselves, that in this case they shall faint and fall under their burthen.* Herein they marvellously dishonour the *Lord*, in that they doe not give unto him the praise of his power. For this was *Moses* justly rebuked, who hearing the *Lord* promise that hee would feed sixe hundred thousand men, besides women and children, with flesh, even in the wildernesse, and that for a whole moneth together, would not beleeve

that

that it should come to passe: as if the *Lord* had forgotten himselfe when hee made such a promise. But what saith *God* unto him? *Is the Lords hand shortned? thou shalt see now whether my word will come to passe unto thee or not.* The like corruption is reproved and punished in the Prince of *Samaria*, who when *Elisha* the Prophet fore-told from the mouth of the *Lord*, that notwithstanding the extreame famine that was now among them, by to morrow that time, there should be great plentie and abundance of corne, and all needfull provision: hee answered the man of *God* and said, *Though the Lord should make windowes in the heaven* (as hee did in the dayes of *Noah*) *could this thing come to passe?* But what saith the Prophet? *Thou shalt see it with thine eyes, but shalt not eate thereof*: as indeed, the next day it came to passe, for *the people trode upon him in the gate and he dyed.* Num. 11. 23. 2 Kin. 7. 1. 2. Vers. 20.

Here also are those to bee condemned, that when the times are hard, and worldly powers are against them, begin to bee out of heart, as if there were no comfort any longer to bee expected. But what unbeliefe is this, to bee more afraid of the creature, then of the Creator? What if all the Potentates in the earth should oppose themselves against us? are we any whit the lesse safe? no surely, for all that might which they have is ordered by the *Lord*, and although wicked men will doe us what mischiefe they can, yet can they not doe what they would: though their malice be great, yet their power is

none

none at all, further then *God* gives it, and directs it.

Therefore it is that the *Lord* saith unto his people, *I, even I am he that comfort you, who are then that thou shouldest feare a mortall man, and the son of man, which shall be made as grasse: and forgettest the Lord thy maker, that hath spread out the heavens, and layd the foundations of the earth.* Isay 51.12. 13. In which place the *Lord* findeth fault with them and sharpely checketh them, for that notwithstanding all his comfortable promises made unto them, they were still heavie hearted, dull, and discouraged, because they saw the arme of flesh against them: the cause of which feare and distrust is noted to bee twofold, *viz. because they neither knew what men were, nor what God was:* for if they had rightly understood, and wisely considered, that men are mortall and fading, even as the grasse, and that the *Lord* is infinite in power and majestie (which appeareth as in other things, so especially in the wonderfull worke of Creation) they would never have beene afraid of the frowning lookes, and bigge words of oppressors and persecutors, as knowing that the *Lord* was sufficiently able to protect and defend them, from all their outrages, and to fulfill his gracious promises unto them though their enemies should seek never so much to hinder the performance of the same. Here then is this immoderate feare of men to be condemned, especially, when it causeth them for feare of men, and the hurts that can come by them

them to forbeare their dutie and ſervice they owe to Almighty *God*. That is a grievous ſinne, and it cauſeth them in whom it raigneth, to bee rancked in the very fore-front of that helliſh rabble mentioned, *Revelation* 21.8. where the *holy Ghoſt* ſpeaketh thus; *The fearefull and unbeleevers, and abominable, and murtherers, and whoremongers, ſhall have their part in the Lake that burnes with fire and brimſtone, which is the ſecond death.*

And as they are to bee blamed, that are too much afraid of men, ſo are they alſo that are too fearefull of Sathan, for though he bee a power, and principalitie, yet is he limited, & reſtrained by the *Lords* hand, and is as it were a ſtrong lyon in a mightie chaine, ſo that he can goe no further then *God* will permit him. Hee could not touch *Iob*, nor any thing of his, untill he had received his commiſſion from heaven: nay, hee could not enter into the herd of ſwine, untill *Chriſt* had granted him libertie ſo to doe: And therefore there is no cauſe why *Gods* children ſhould bee immoderately afraid of him; let them hate him and his tentations as much as they can but neither feare him nor them, but let the *Lord* onely bee their feare and dread. And thus much of the uſes of reproofe. Iude 6. Iob 1.12. Math. 8.32.

In the ſecond place, *this maketh for our inſtruction.* Is it ſo that all power is the *Lords*? Then if wee receive helpe and comfort from any creature, let us acknowledge the *Lords* hand therein: for without his ſpeciall provi- *Vſe* 2. 1.

dence, our meate and drinke could not nourish us. Our apparell could not affoord us warmth, our friends could have no abilitie to doe us good; And therefore in all these, and the like things, let us with thankfulnes, take knowledge of his love, that doth so many and sundry waies convay his power and vertue unto us.

2. Againe, since all power is from the *Lord*, therfore if we would get ability to serve *God* in our callings, and especially, to performe the workes of religion, *let us beg the same at his hands*. For as touching ordinary labour in the workes of our Vocation, the *holy Ghost* speaketh thus, unto the *Israelites*, *It is the Lord which giveth thee power to get substance*. And concerning duties of Religion, wee have no power to repent, *Act.* 5.31. *hee giveth repentance to Israel*, nor to beleeve, *Heb.* 12.2. *Looke to Iesus the author and finisher of our faith*; nor to pray, *wee know not how to pray as wee ought, but the Spirit helpeth our infirmities*; Nor to doe any other service, but *God must draw us before wee can runne after him*. And hee it is that must worke in us, both to will and to performe, of his own good pleasure; *For in us, that is, in our flesh, there dwelleth no good thing*; the consideration, and experience whereof, should be a forcible motive, to draw us neerer unto the *Lord*, and to make us frame our hearts to acknowledge that power is his, and therefore earnestly to sue unto him for the obtaining of greater Grace, and strength, both to doe those duties which hee injoyneth us,

Deut. 8.18. Prov. 10.22. Cant. 1.4. Phil. 2.13. Rom. 7.18.

us, and to beare those crosses which hee inflicteth upon us.

Againe, this should teach us, not to despaire of any one though his case bee very hard, for *God* is almightie, and the things that are impossible unto men are very easie vnto him. Therefore was it, that the Apostle *Paul* did not despair of the conversion of the *Iewes*, notwithstanding their exceeding great obstinacie, and unbeleefe *For God* (saith he) *Is able to graft them in againe.* And from this ground he dissuadeth men from despising those that are weaker then themselues as if they should alwayes be so: nay (saith he) thinke not so, such shall bee established: *For God is able to make them stand:* he can establish the weakest, as well as the strongest: and the most unconstant, as well as the most resolute: And therefore there is no iust cause why the most feeble and impotent Christian that is, should be contemned or despaire of his owne estate. 3 Math. 19. 26 Rom. 11. 23. Rom. 14. 4.

Lastly, *Here is a use of singular consolation unto Gods servants:* sith that all power is the *Lords* therfore it cannot be that any on of them should perish, no, nor meete with any thing that shall prooue hurtfull unto them, for *God* is perfectly able to deliver them, and to saue them from all their sinnes, and enemies and from all hurtfull crosses and miseries whatsoever. He is a father unto them, not in name alone, (as many stepfathers are) but in nature also, being full of all tender compassion towards them, and hee knowes every one of their wants, and is bound *Vse 3.*

by *Promise* and *Covenant*, and *Oath*, to doe that
Mat 6.33. which hee seeth to bee for their greatest good and comfort. *I know my sheepe,* (saith our Saviour) *and I giue unto them eternall life, and they*
Iohn 10.27. *shall never perish, neither shall any plucke them out of my hand.*

Obiect. Oh but there are many, and mightie enemies (will some say) that oppose themselues against the *sheepe of Christ*, and seeke by all meanes to make a pray of them.

Answ. What of that? *My Father which gaue them me* (saith *Christ*, *is greater then all, and none is able to take them out of my Fathers hand.* So that albeit; Sathan the Prince of darknes, with all his malicious instruments, doe band themselues against the Saints, and seeke their utter ouerthrow, *yet they cannot touch one hair of their head, Luke.* 21.17, *for the Lord will tread them all*
Rom. 16.20. *under foote: And by his almightie power*, preserue those that are his Elect, unto everlasting glory
1 Pet. 1.5. and happinesse in the heavens. So much for this point. It followeth;

And the glorie.

This is the effect of both the former, for if the *Lord* be tho onely Soveraigne King, and hath dominion over all, if he haue all power in himselfe, and no creature any at all, further then it is derived from him, & limited by him: then in all equitie and right, all glory must bee ascribed unto him. Whence we may obserue;

That

That all honour and glorie doth of right belong unto the Lord. Observation.

This both men and Angels doe give unto him as his due, as appeareth *Luke* 2.14. *Glory bee to God in the higheſt, in earth peace and good will towards men. Rev.* 5.13. *And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, I heard ſaying, Bleſsing, honour, glory, and power be unto him that ſitteth on the throne, and unto the Lambe for ever and euer.* And in many other places of the Old and New Teſtament; but we will briefly come unto the reaſons of the point; Whereof,

One is *Rom.* 11.36. where it is ſaid, *For of him, and thorow him, and for him are all things, to him bee glory for ever:* The ſence of which place is, that hee made all creatures, they are of him; Then againe, hee upholds all the whole world, and all things conſiſt through him, no creature helpes him to preſerve the world: but as he created all, ſo he ſuſtaines and maintaines all things being created. If a man build a goodly houſe, others doe commonly repaire the ſame, then they have the praiſe of the reparation, the builder onely of the making thereof: but it is otherwiſe in this goodly building of the world: for, *as the Lord made all by his powerfull word, ſo hee upholds all by his mighty hand.* And, *the reaſon why hee uſeth Magiſtrates and Miniſters, and other officers under him is not becauſe hee needs them, but becauſe hee delights to* Reaſ. 1.

doe them good in imploying them in his service. And that good which they doe, they doe it by his strength, not by their owne. In which regard, all the glory remaineth still due unto him: and therefore the Apostle in the place last alledged, doth conclude thus, *Of him, and through him are all things*, (and with all) *for him*, that is, *for his honour*, and therefore he inferreth, *to him bee glorie for ever, Amen.*

Reason 2. A second reason is, because *there is in God the perfection of good things. Hee is holy in all his wayes, yea holinesse it selfe. good unto all his creatures, yea goodnesse it selfe, &c.* and whatsoever goodnesse or holinesse is in men, or Angels proceedeth from him: therefore in regard of the infinite excellencie of his nature, all glory belongeth unto him.

Psal. 145.
Psal. 36. 6.

Vse 1. Which serveth, first, *for the reproofe of such as are proud of any priviledge or gift, that they are endued withall:* they doe not beleeve that all power, dominion, and excellencie is of *God*, and that therfore all glory pertaineth unto him. For if they did, they would never seeke nor take vaine glory to themselves: yet that is the folly of many, especially such as have flatterers at their elbowes, to magnifie them in all that they speak, or do. Which was *Herods* madnesse, when he heard a companie of fooles flatter and extoll him, as if hee had spoken like a *God*, and not like a man; hee was content to take their commendation: but if he had had the grace to consider, that though he were more eloquent,

Act. 12. 22.

and

and able to speake then others, it was not from himselfe, but from the *Lord*: then would not he in his pride haue set up himselfe aboue *God*, in his glory; and so might he haue escaped the fearefull judgement that fell upon him.

Secondly, *For Instruction*, that wee should vse all *Gods* gifts and benefits for the greatest advantage of his glory and honor which should be the end of all our life, of all our thoughts, words and workes, that wee might procure praise unto our Creator and Preserver, according to that, 1 *Cor.* 10.31. *Whatsoever yee doe, doe all to the glory of God.* *Vse* 2.

This is for the comfort of all *Gods* servants, doth all glory belong unto *God?* then surely the godliest men shall haue most honor, for *God* will honour them that honour him. Indeed, if wicked men, or devils had the disposing of glory, then sinners should carrie it away, but seeing that none haue interest therein, but they on whom the *Lord* bestoweth it, assuredly, they that are the godliest men; shall be the honourablest men, and that even in this life for the spirit of glorie resteth upon them, and they are *still translated from glorie to glorie*, 2 *Cor.* 3.18. And as for the life to come, they shall be then crowned with everlasting glorie. Therefore let us not be afraid of the disgraces of the world that which they giue us, they may take from us, but that which *God* giues they cannot; *God* bestoweth it where he sees fit, and where it shall abide. *The wise shall inherite glorie*, though they bee abased *Vse* 3. 1 Sam. 2. 30. 1 Pet. 4. 14. Rev. 2. 10. 1 Pet. 1. 7. Pro. 3. 35.

abaſed, and ſinners ſhame, though they be exalted.

For ever and ever.

The meaning hereof is, that whatſoever in the words before is attributed unto *God*, doth alwayes and onely belong unto him, his *Kingdome* is an *everlaſting Kingdome*, *Dan.3.33.* Then for his *powre*, he was full of power before the world was, and hath ſhewed it in making and preſerving of the ſame, and will ſhew it at the laſt day in the diſſolution thereof, and in raiſing up the dead out of their graves, in bringing his elect to perfect happineſſe, and the reprobate to endleſſe and unſpeakable torments. So alſo for his *Glorie*, hee had it from all eternitie, he made and preſerveth all things for his owne glory, and hee ſhall have all honour for evermore. In that all theſe are everlaſting, hence we may obſerve, That,

John 17.5.

Rev. 4.9.

Obſervat. *All things in God are eternall.*

This is proved, *Deut 33.27. The eternall God is thy refuge from above, and underneath are the everlaſting armes, &c.* Whence it is plaine, that *God* is eternall in himſelfe, and an eternall Protector of his Church: either hee will caſt out their enemies himſelfe, or elſe (as it is in the ſame place) *hee will ſay, deſtroy them.* That is, will give them ſtrength to doe it, for this very bidding of them is enough. More particularly, his mercie is everlaſting, ſo ſaith the Prophet,

Iſa.54.8. *For a moment in mine anger I hid my face from thee,*

thee, for a little ſeaſon, but with everlaſting mercie have I had compaſsion on thee, ſayth the Lord thy Redeemer. The like may be ſaid of his election, that he hath choſen us before the foundation of the world, wch election is a fruit of his love which is eternall. In a word, the ſame holds true in all his *Attributes*, his *goodneſſe, wiſdome, juſtice, &c.* they are all eternall. And this muſt needs be; Eph. 1.9. Iohn 13.

Becauſe, *the Attributes of God be not qualities in him, but his nature*; *Life*, is not in him, but he is *Life* it ſelfe, *Power* it ſelfe, *Wiſedome* it ſelfe. Theſe are his very eſſence. When we love, wee love with a qualitie, but *God* loves with his nature, and therefore it is ſayd, that *God is Love.* Reaſ. 1. 1 Ioh. 4.8. Reaſ. 2.

All things in him are unchangeable, *With him is no variableneſſe, nor ſhadow by turning.* Iam. 1.17.

Thirdly, his rewards are everlaſting, both to the wicked and godly. For to the wicked it ſhall be ſaid, *Goe from mee ye curſed into everlaſting fire, &c.* If then *God* doe alwayes puniſh reprobates, and ſhew the fruites of his Power, and Iuſtice, and Truth eternally; It muſt needs neceſſarily follow, that his Power, Iuſtice, and Truth are eternall. The like may be ſaid of the riches of his mercie towards the Elect, who ſhall at the laſt day enjoy *an inheritance immortall and undefiled, that fadeth not, reſerved for them in the heavens*, which is elſe-where termed *eternall life.* Which ſerveth, Reaſon 3. 1 Pet. 1.4. Math. 25.46

First, For the confutation, of that fooliſh opinion of wicked perſons, that imagine, though they have ſped ill in their ſinfull practices here- Uſe 1.

tofore, yet they ſhall haue better ſucceſſe hereafter. As for inſtance, ſome haue beene bitter and violent againſt Chriſtians, and haue gone by the worſt, yet doe they hope to haue a day againſt them at laſt, if not at one time, yet at another. But let ſuch know that *Gods* power, and juſtice, againſt them, and his loue and kindnes towards his ſeruants, are alwayes the ſame; And he hath ſaid, *That they that hate the righteous ſhall periſh.* Pſa. 34. 21. So it is for his glory, to bring downe all wicked enemies, to take the crafty in their craftineſſe, and to cauſe them to fall into the ſame pit, which they haue digged for others. Therefore they haue no cauſe to looke for a better day, but rather for a worſe, even for the manefeſtation of his fearce wrath againſt them to the utmoſt.

Vſe 2. Others there are, *that will oppreſſe and ſteale and deal falſly, and injuriouſly with thoſe that put them in truſt, and being taken with the manner*; they are not much troubled, nor diſcouraged from their lewd courſes: but goe one ſtill in hope, that they ſhall ſpeed better then others; but how can they thinke ſo? Oh, they haue learned more wit now, they will carry their matters more cloſely and ſecretly, and keepe their plots from being diſcouered. Is not *God* eternall? doth not he ſee their ſinne as much as before? And is not hee as able to bring them to ſhame and puniſhment, as hee did before? yes certainly, and therfore they that haue ſped ſo ill heretofore, may looke to ſpeed worſe hereafter

ter; Because they have made no better use of *Gods* former punishments.

Secondly, *Here is an horrible terror for wicked men?* Is *God* eternall in his *justice*, and in the effects thereof, oh! then, where shall they appeare that are sinfull, and ungodly: and that live and die in their wicked courses, never bewailing them, nor truly repenting for them? They shall come before such a Iudge as lives for ever, to *poure out the vialls of his wrath upon them and to torment them in fire and brimstone for evermore.* As his love, is everlasting towards those that feare him: so is his displeasure against those, that provoke him, and his indignation being kindled, will be like a *river of Brimstone*, which shall burne for ever, through the breath of his nostrels, *Isa.* 30. 33. *Vse* 2. 1 Pet. 4. 11. Rev. 14. 11. Marke 9. 44.

Thirdly, is it so, that *God* is eternal in his love? *then here is matter of singular consolation* for the Elect of *God*: for nothing shal hinder their salvation, seeing that the *Lord* loveth them with an everlasting and unchangeable love. It is said of our love towards him, that much water cannot quench it, nor can the flouds drowne it, *Cant.* 8. 7. What shall we think then of his love towards us, can any thing quench that? No saith the holy Apostle, *Rom.* 8. 38. *I am perswaded that neither death, nor life, Angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.* If hee loved us when wee *Vse* 3. Rom. 5. 10.

were his enemies, and did rebel against him, and begot us by the word of truth, and adopted us to bee his owne children, and heires of his heavenly kingdome; How much more now, may we assure our selves, of the continuance and unchangeablenesse of his love being reconciled unto him, and desiring, and indeavouring in all things to please him? Neither is this a comfort only in regard of eternall life, but also in regard of the troubles of this life, that *God is the same yesterday and to day, and for ever, Heb.* 1.8. when wee are deprived of the meanes, as when we have them, the same in warre, as in peace, in sicknesse as in health, in want as in wealth, and then shall we drinke most plentifully of the rivers of his kindnesse, when afflictions lye upon us in the greatest measure. Let us bee sure that wee bee his subjects and children: for then we are sure that we have a father, that is a King, and willing to help us, and all those that belong unto him: and is Almighty, and therefore perfectly able to save us, and it is for his everlasting glory, to shew everlasting mercy to his people, in saving them from their sins, in hearing their prayers, and bringing them thorow all the tryals and troubles of this life, to his everlasting Kingdome, *Psal.* 50.15.

Amen.

This word *Amen*, is a witnessing of our faith, and of our desire of the things prayed for, which is as much, as so it is, or so bee it; This

we have prayed for, and this we heartely desire and most assuredly looke for, 1 *King.* 1.36.

That when we have prayed and made knowne our request to God, wee must make sure account, that wee shall bee heard, and therefore must say unto our soules; It is so, and it shall be so: I shall obtaine what I have asked, so farre as *God* sees good for mee. This *Christ* commands us, *Mar.* 11.24. *Whatsoever ye desire, when ye pray, beleeve that you shall have it, and it shall be done unto you.* So also *Iames* biddeth us, *Iam.* 1.5. Aske in faith, for otherwise nothing will bee obtained of the *Lord.* So likewise 1 *Ioh.* 5.14. *This is the confidence that wee have in him, that if wee aske any thing according to his will, he heareth us. And if that we know he heareth us whatsoever we aske, we know that we have the petitions that wee desired of him.* This perswasion must be setled in all *Gods* children, that whatsoever they aske in faith *God* will grant it, and if they do not beleeve so much they dishonour the Lord, & deprive themselves of those blessings which they should have received if they had trusted in him. *Doctrine.*

First, *God* hath sayd that *he will fulfill the desires of his children, and heare their cry and helpe them,* *Psa.* 145.9. & in the most dangerous times of all, when heaven and earth shall threaten terror, then it shall come to passe, that whosoever calleth on the Name of the *Lord* shall bee saved, *Acts* 2.21. Therefore for his Name sake and his truth sake hee will grant our suites, that we make unto him. *Reasons.*

Reason 2: There were never any since the world began, that prayed in faith but they sped well. One may have a good suit unto men, & speed ill, because the fault may be in them whom wee seeke unto, but we can never want good successe in our requests to *God*, unlesse the fault bee onely and wholly in our selves.

Thirdly, if wee have not a warrant to aske, how dare we be so bold, as to put up our suits? if we have a warrant, it is great wickednesse in us to doubt of obtaining that which *God* by promise hath bound himselfe to bestow upon us.

Use 1: Here then are they to be reproved, who goe away from prayer as uncertaine as they came unto it, they deprive themselves of comfort, and *God* of his glory, and hinder their love unto *God*, which would bee increased in them by the consideration how he heares their prayers, *Psa.* 116. 1. *I love the Lord, because hee hath heard my voyce, and my supplications*; and it would stirre up our hearts to all thankfulnesse, as *Psal.* 66. 19, 20. *Verily God heard mee. Blessed bee God which hath not turned away my prayer, nor his mercy from mee.*

Use 2: Here are wee to be instructed, not onely to begin our prayers heartely, but also to end them confidently, giving *God* the glory of his power, truth and mercy, assuring our selves that wee shall obtaine, whatsoever in faith wee have asked, in that manner and measure, and time, which *God* seeth most fit for us.

Obiect. *I see many infirmities, both in my person, and in my*

my prayers, weakneſſe in my faith, and repentance.

But ſo long as we ſee our infirmities, and are humbled for them, they ſhall not hinder our happy ſucceſſe with *God*. *Elias* was a man ſubject to like paſſions as wee are, *Iames* 5. 17. and yet his prayers wrought wonders in heaven and earth: So that the paſſions and infirmities of *Gods* children, ſhall not hinder the fruit of prayer. If any could pray without infirmity, *Chriſt* were no Mediator for them, but when wee ſee our ſinfull wants, then wee ought to reſt on the Mediation of *Ieſus Chriſt*. And *God* is more pleaſed with our humiliation for our infirmities, then he is offended for our infirmities. And hee lookes not for perfection in us or in our prayers, but if there be truth and uprightneſſe, he accepts us for his fatherly compaſſion and *Chriſts* Mediation. The bruiſed reed hee will not breake, but ſtrengthen it; the ſmoking flaxe he will not quench, but make that ſmoking ſparke a ſhining light. The more we depend on the *Lord*, the more he will doe for us. Thus *Hanna* when ſhe had put up her ſuit ſhee reſted confidently upon the *Lord* for the obtaining of it, and ſhee had ſucceſſe according to her hearts deſire. And ſo ſhall wee if we performe the condition on our part, which is to aske and beleeve, *God* will performe the Covenant on his part, for the pardoning of our ſinnes, how many and how great ſoever they have beene, for *if wee confeſſe our ſinnes, hee is faithfull and juſt to forgive them*, 1 *Ioh.* 1. 9, and to cleanſe us from all unrigh-

Anſw.

1 Sam. 1. 18.

theſſe, and he will give us his holy ſpirit to mortifie and ſubdue our corruptions according to his promiſe, *Luke* 11.13. *If yee then being evill, know how to give good gifts to your children, how much more ſhall your heavenly Father, give the holy Spirit to them that aske him:* The like may be ſaid for the ſupply of our wants both inward and outward, and the furniſhing of us with all needfull mercies and comforts; For he hath promiſed, *Aske and you ſhall have, ſeeke and you ſhall finde*, *Math.* 7.7. and the Apoſtle addes further, that the *Lord will give us above that which wee can aske or thinke*, *Epheſ.* 3.20. And whatſoever is wanting in corporall things ſhall bee ſupplied in ſpirituall, and the longer wee waite knocking at the gate of his mercie, the more plentifully ſhall wee bee recompenced in the end, when he cõmeth to fulfill our deſires, and no good thing ſhall be wanting unto us, except wee bee wanting in faithfull prayer, and thankeſgiving unto our heavenly Father, to whom with his onely Sonne our Saviour *Ieſus Chriſt*, and the eternall Spirit, be all honour, glory, and obedience for ever and ever.

FINIS.